

THE HISTORICAL ANNALS  
OF CHRIST CHURCH



READING, PA.



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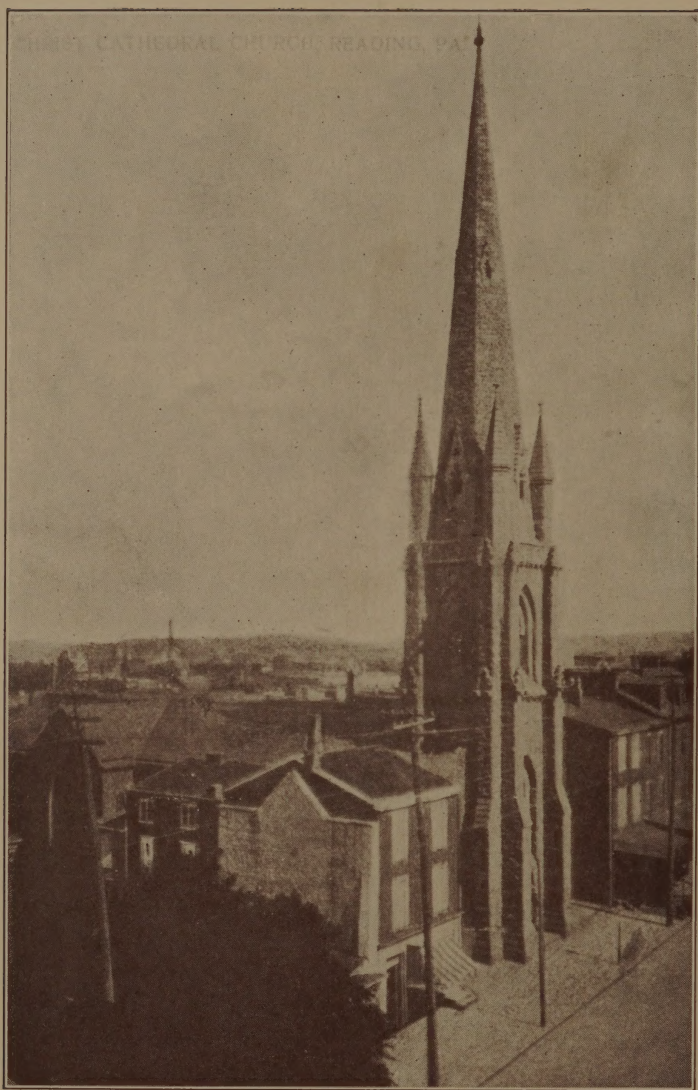


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1826

CHRIST CHURCH, FIFTH AND COURT STS.

1926

# HISTORICAL ANNALS

OF

## CHRIST CHURCH

*(Formerly called St. Mary's)*

READING, PA.

BERKS COUNTY

## DIOCESE OF BETHLEHEM

Issued in conjunction with their Celebration  
of the Centenary of the Parish



Edited by the

REV. WILLIAM DuHAMEL, M. A.

Rector of Saint Gabriel's Church and formerly  
Vicar of Saint Luke's Chapel

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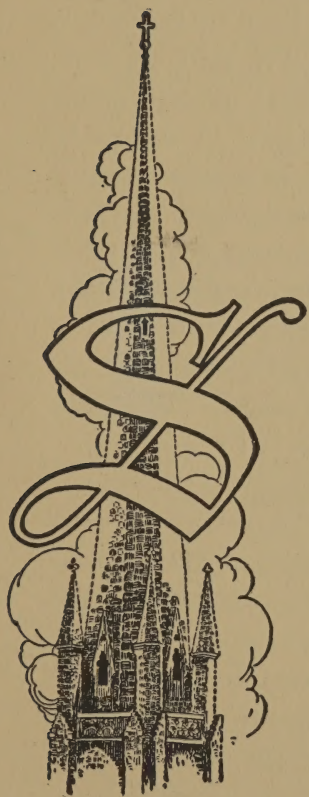
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## PART I

### *The Story of a Church Spire*

"I saw the Spires of Oxford  
As I was passing by.  
The gray Spires of Oxford  
Against the pearl-gray sky."



SEVERAL summers ago a party of tourists arrived in Reading from New York City, on their way to Wernersville for a vacation. On coming out of the Post Office I met the gentleman of the party, who was gazing down Fifth St. As I passed him he accosted me in a kindly manner, and pointing to the stately spire of old Christ Church he asked me if I could tell what building that was. My clerical clothing was no doubt the reason he appealed to me, rather than to others. Replying, I informed him that it was Christ Episcopal Church, usually called The Cathedral, because it had once been the Pro-Cathe-

dral of the Diocese. Further conversation revealed the fact that he was of another communion, but deeply concerned with the well-being of all religions, and was giving considerable time to the study of Church Art and Architecture. He said he very much admired the graceful and well proportioned design of this gothic steeple and its base. I cordially invited him to attend the services on the following Sunday morning. Finding him so interested I promised to secure further information concerning this spire and this Church building. We walked to the corner of Fifth and Penn Streets, and for more than ten minutes we both looked back and viewed the effect of the old Church from the south. We then shook hands and he rejoined the rest of his party.

Before departing our visitor agreed to motor in on the following Sunday for the morning service, and invited me to join him at dinner. He said he was much interested in the historic data connected with the erection of the old Church.

The following are the details which I handed to him at our next meeting, and I trust there are many others interested enough to give them their thought and attention:

“The tower and spire of Christ Church were erected in 1862. The undertaking was prompted and inspired by the young and enthusiastic rector who was then in charge of the parish. He was the

Rev. Alexander G. Cummins, a protege of Bishop Stevens, and the vestry and people loyally followed his lead. Their first wise action was to secure the services of the best skilled ecclesiastical architect in the country in the person of Mr. Edward T. Potter of New York, and the next decision was of equal importance; to select a native brown sand stone for the building material. Mr. Potter promptly prepared the plans, and it was decided to begin the erection of the entrance and tower at once, and the completion of the spire as soon as the funds were available. A wash drawing of the complete design was placed on display at Messrs. Strickland & Brother's Book Store on Penn Street, and it aroused general interest and enthusiasm. Mr. Cummins was of an old Delaware family, and possessed of considerable fortune. He headed the subscription list, and the work was pushed forward to completion. The plans called for a tower and spire 180 feet high, and we infer that that is the present height.

The tower, with its graceful points, is well proportioned with the spire, and the whole effect is a splendid example of the best Gothic, recognized very generally as the most appropriate architecture for church construction; with its every line eloquently pointing heavenward. A splendid chime of bells was added in 1870 by the children of Isaac Eckert, one of the active members of the Building Committee.

The subjoined deserve a permanent place in our memory for the splendid work they performed:

***The Rector:***

The Rev. Alexander G. Cummins.

***The Building Committee:***

G. A. Nicolls, Isaac Eckert, E. D. Smith.

***The Vestry:***

B. Todd, and D. E. Stout, Wardens.  
J. L. Stichter, J. Glancy Jones, William A. Richards,  
J. Pringle Jones, William McIlvain,  
David McKnight.

The estimated cost exceeded \$10,000; the improvements costing \$8,000, and the new organ, \$2,500.

A lot for an English Church was given by the Provincial Government in 1765, at the corner of Sixth and Walnut Streets. This was afterwards exchanged for the present site, at an additional cost of 145 pounds sterling: about \$700.

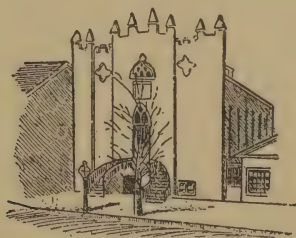
The records having been destroyed we have no certain information as to when the first church was erected, nor of its size or character. The only record we have is that a sexton was paid for making fires and ringing the bell. We also know that burials were made in the plot, and that an historical writer says there was a Church in Reading, as well as in Carlisle. There is reason to believe that its use was shared by the Presbyterians when they were building a new Church at Second and Penn Streets, in 1820. This fact is attested by a letter to the

Vestry from the Presbyterian trustees acknowledging their indebtedness, and offering to allow them the use of their new edifice on Sunday afternoons. The offer was courteously declined, with the announcement that a new Episcopal Church was to be constructed in the near future.

There is also the record of interments in the English Church burying grounds at Reading, and of the consequent removal of the bodies to the new cemetery.

Under the rectorship of the Rev. Robert T. Davis a substantial brick edifice was erected in 1825, and consecrated in 1826 by Bishop White, and a Convention of the Diocese, embracing the whole State of Pennsylvania, was held at the same time, many of the delegates coming by canal boat.

A second enlargement was made in 1871, and re-opened Jan. 30th, 1848 by Bishop Potter.



Christ Episcopal Church Erected, in 1825-26.

ENTRANCE TO CHRIST CHURCH IN 1857

This was again enlarged in 1854, and the spire and tower were added in 1863.

A recess chancel was added in 1873, at the beginning of Bishop Howe's regime.

Wood chapel was erected in memory of Miss Lucretia Wood from money given by her to be used for church purposes. It is in reality a well equipped Parish House and was built in 1885.

### *Finale*

At a later date our visitor and myself spent a delightful hour looking over the Church and Chapel, inspecting the numerous memorials and the many other objects of interest. Afterward we received two letters: one from New York, as follows:

“Am just leaving for a trip abroad. Am going to visit old England. Use the enclosed for your Valley Forge picnic.”

The second read:

“Have made the tour of the great Cathedrals, and have visited with interest your name city, Reading. I am almost persuaded to become a Churchman. There is something deep and inspiring about the Church that has endured so long, and been so faithful to Her inheritance.”



LETTER FROM THE REV. RICHARD PETERS, RECTOR OF CHRIST CHURCH, PHILA., TO  
JAMES READ, ESQ., OF READING, INTRODUCING THE REV. ALEXANDER MURRAY

Sir

Philadelphia 15 Dec<sup>r</sup> 1762

I send you by your worthy Missionary Mr.  
Murray, who will want all the Assistance  
you can give him as he is a stranger and  
will have to struggle with many difficulties  
in the opening of a new Mission. He is  
learned and well disposed to promote real  
Religion amongst you. Advise assist &  
countenance him for the sake of the  
Church — the Country — your own Glory.  
Please to procure him Lodging in some  
decent quiet and respectable Family.

I am Sir  
You are greatly obliged to Dr. Smith as he has  
said much in your favor. I hope you will act accordingly.  
I am Sir  
Your most humble Servant,  
Richard Peters

Philadelphia, 15th Dec. 1762

Sir:

I send this by your worthy Missionary, Mr. Murray, who will want all the assistance you can give him as he is a stranger and will have to struggle with many difficulties in the opening of a new Mission.

He is learned and well disposed to promote real religion amongst you. Advise, assist and countenance him for the sake of the Church, the Country, your own selves. Please to procure him lodging in some decent, quiet and respectable family.

I am Sir

Your most humble Servant,

RICHARD PETERS

You are greatly obliged to Dr. Smith as he has said much in your favor. I hope you will act accordingly.

Addressed James Read, Esq., Reading. By the Rev. Mr. Murray.

Mr. Murray remained in charge of the Episcopal Mission in Reading from 1762 to 1778, and from 1791 to 1794. He died that year in Philadelphia from yellow fever, and is buried in Christ Church Cemetery at Fifth and Arch Sts., near where the body of Benjamin Franklin lies.

PART II

*The Early History of the English Church  
in Berks County*

"A vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying: 'Come over in to Macedonia and help us.' And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them."—Acts XVI, 9.

*Address Delivered by*

WELLINGTON BERTOLET, ESQ.,

*of the Berks County Bar and Vestryman of Christ Church, Reading, at the  
Centenary of Christ Church*

STRANGELY enough, John Penn, a Quaker, writing in his Journal in 1788, remarked that while the town of Carlisle had an English Church, Reading had none. It is probable that there was no Episcopal Church building in Reading until 1826, although there was an Episcopal congregation from 1763 to that date, which met in the Court House, in churches of other denominations, and in private houses. During that period it was the constant object of a small group of English Church folk

to build a church, but lack of numbers, lack of funds, and finally, the Revolution and the prejudice it brought against everything connected with England, postponed the erection of a church for about 66 years, apparently almost as long as it will take our city fathers to build a new City Hall.

One hundred years ago to this very day Christ Church was consecrated after a struggle for existence over a period of more than half a century.

The history of that struggle is to be found *first*, in the work of Rev. Alex. Murray who came to Reading as a missionary of the English Church in 1763 and remained until 1778, and *second*, in the devoted and persistent labors of a group of distinguished gentlemen who, against tremendous religious odds, and in spite of local prejudice against the English Church, (as the present Episcopal Church of this country was then called), kept the ancient faith alive in a community then ill adapted to its existence. These gentlemen were: Edward Biddle, James Diemer, James Read, John Patton, Jonas Seely, James Whitehead, John Price, Mark Bird, Peter Witherington, George Hinton, Jasper Scull, James Scull and John Scull, who constituted the vestry, sidesmen and questmen for a long period of years beginning in 1763. Sidesmen were deputy vestrymen, while questmen were collectors of parish rents and investigators of abuses in the Church.

Alexander Murray, then a youth of 25, came to Reading in about 1762, four years after the town had been founded, probably representing the English "Society for the Propagation of the Gospel in Foreign Parts," hereinafter referred to as the "S. P. G." He was evidently of Scotch descent, and a graduate of the University of Aberdeen. In the interest of the established Church of England, he came and went in Berks County, visiting Maiden creek, the Tulpehocken Valley, the home of the Palatine and the Indian, on what was then the extreme edge of western civilization. His efforts to establish an Episcopal Church in Reading are recorded in a series of reports or letters which he wrote to the S. P. G. from 1763 on, which are found in "papers relating to the history of the church in Pennsylvania, A. D. 1680-1778," edited by William Stevens Perry, later Bishop of Iowa.

In 1760 there were in Reading six or seven families amounting to 48 souls brought up in the English Church, while at Molatton, now Douglassville, there were 36 families of our Church, consisting of 232 souls, most of whom, however, were of Swedish extract. At Molatton, Murray found a "ruinous kind of church, built of logs," and it was his purpose to build a new church in Reading where there was no English Church at all.

In 1760, the Episcopalians of Reading and Molatton joined in a petition to the S. P. G., asking that a missionary be sent over permanently to reside in Reading. The petition set forth that Berks County was a growing community on the frontiers of the province, "and hath never yet had any English minister of any denomination settled in it."

It stated that the petitioners, their children and families, were living entirely destitute of those instructions which they in their young days had the happiness to be blessed with in their native places, and to strengthen their plea they agreed to pay such missionary 60 pounds a year in Pennsylvania money. In the same year, the Rev. William Smith of Philadelphia, reported to the S. P. G. that the whole body of the clergy in convention recommended Reading as a fit place to open a mission, and stated that in his honest and most candid judgment he knew of no place where a mission was more wanted.

In 1763, the Rev. Alexander Murray appears to have taken up the reins as missionary in Reading, and his letters to London gave a clear picture of his problem. In that year, he records, there were 210 families of about 1300 persons, and that in Reading three-fourths of these families were German Lutherans and German Calvinists, and the rest chiefly

Quakers, and a few Baptists. Only six or seven families were at all interested in the old English Church.

The Germans outnumbered all other peoples in Reading twelve to one. Rev. Mr. Murray wrote that the Germans were so blindly attached to their native tongue that no English minister could be of great service to them. Their children went to German schools which "they had everywhere in great plenty." Murray found a small but very active group of Presbyterians, and was of the opinion that had a missionary been appointed promptly on the petition of 1760, they would have united with our churchmen. In 1762, however, these Presbyterians employed a preacher of their own persuasion and built a "neat meeting house," and, says Murray, "being none of the most bigoted sort, raised a large sum to purchase an organ for it." Thus the Reading Presbyterians seem to have gotten away from us because the S. P. G. was slow to act. Thus the First Presbyterian Church just missed being part of the Episcopal flock.

By 1764, Rev. Dr. Murray's congregation had increased to 18 families, some Baptists, some Quakers and some Presbyterians. In that year he won as a member and took great pride in it, the principal attorney-at-law of the town, probably Edward Biddle, who was to become the outstanding churchman

of Reading of his day. From the beginning, Murray's constant goal was to build a church to care for his Reading congregation, but he could not get his people to engage heartily in any such scheme.

In 1765, Missionary Murray baptized 39 children and 3 adults, and won another lawyer who became one of the fastest and ablest friends of the Church, James Whitehead. He held services in the Court House, and retired to a private room for communions. In that year Mr. Murray and the church wardens applied to the Lieutenant-Governor for a lot in the town of Reading for building an Episcopal Church upon, although the records of the land office show that in 1763 Lot No. 394, located on the southwest corner of Sixth and Walnut Streets, now Raser's Drug Store, had been granted to the Church of England by Francis Morgan and Evan Price. With the land but without money to build a Church, Dr. Murray petitioned the General Assembly of Pennsylvania to pass a bill granting a lottery for the benefit of St. Mary's Church of Reading, and such bill was actually passed on February 15, 1765, "for raising by way of lottery the sum of 3,003 pounds, 15 shillings, to be applied to the payment of arrears of debt due for the finishing of St. Peter's and St. Paul's Church in Philadelphia, and towards finishing the Episcopal Church at Carlisle and the build-

ing of an Episcopal Church in each of the towns of York and Reading, and repairing the church at Mollatton."

St. Mary's share of this lottery was 315 pounds. This lottery business woke up the whole parish and created continuous excitement therein for over a year. As late as August, 1766, the wardens of St. Mary's were authorized by resolution to purchase 200 additional lottery tickets.

Assuming that the lottery was a success, there is no evidence that any attempt was made to build a church other than the gathering of building material on the lot on which this church stands.

While the minutes of the vestry meetings during Mr. Murray's period have disappeared as indeed have the minutes of this parish prior to 1875, they seem to have been in existence as late as 1880, for in that year Mr. Henry May Keim, a prominent member of our parish wrote an article on the Episcopal Church in Reading, which was published in the fourth volume of the Pennsylvania magazine, in which he speaks of having seen the Vestry minutes of Mr. Murray's time.

From reading these minutes, Mr. Keim got the impression that there was a good deal of discord among the Vestry and parishioners during the decade ending in 1772. He noted that there was a continual

change of officers of the parish. Almost each vestryman at some time or other became a warden, and a sidesman became a vestryman, and then back again to the ranks. But Mr. Keim notes from the record that Mr. Murray took great pains to search the Scriptures in behalf of his suffering congregation by preaching from the following texts: "Let brotherly love continue." "Be kindly affectioned, one to another, with brotherly love." "Being knit together in love." "Be at peace among yourselves." "That ye love one another." "By this, all men know that ye are My disciples, if ye have love one to another." "Be ye all of one mind." "Live peaceably."

Whatever feelings of discord existed in the parish in the early days, appear to have been entirely cured by the efforts of the good missionary, for in 1772, he wrote to the S. P. G.:

"I have hardly anything new to communicate concerning my parishioners. They continue orderly and quiet amidst the clamor and noise, contention and foul speaking of the German colonists who are the chief body of the people of this frontier country."

But still not without hope, he added:

"I expect we shall be in condition next summer to build a church here, which is much wanted."

But the approaching dark days of the Revolution set back the building of Christ Church for an-

other 50 years. The Rev. Mr. Murray was a loyalist in a flock of, as we shall see, ardent American patriots. Being suspected of favoring the British, his house was mobbed, the furniture carried out and smashed to pieces and burned with his books and papers. Dr. Murray himself was seized by a mob and carried before the Vigilance Committee, and preparations were made to tar and feather him, but through what was regarded as a special act of kindness, the reverend gentleman was permitted to escape and later embarked for England. After the War he visited Reading, and in kindness and cordiality and Christian spirit met and forgave those who drove him from his parish.

Dr. Murray died of yellow fever in Philadelphia in 1793, aged 66. He is buried in Christ Church yard in Philadelphia, and his tombstone bears the following inscription:

"A truly honest man.  
Reader, who'er thou art,  
Strive to attain his character.  
A Wit's a feather, and a Chief's a rod,  
An honest man is the noblest work of God."

Mrs. Murray survived him eleven years.

## STAUNCH LAYMEN

Now let us for a moment see who were the men who went through the early struggle with Dr. Murray and after the Revolution held together the Churchmen of Reading until 1826 when Christ Church was consecrated. They were without exception leaders in the community in peace and in war. Perhaps the most illustrious gentleman was Edward Biddle who first appeared in our church annals as a warden in 1765. He was an ensign in the Provincial Army in 1758. He studied law in Philadelphia and located in Reading. The Court House records indicate that his practice was as large as that of all other members of the Bar combined. He presided at a public meeting of Reading citizens held on July 2, 1774 to take initiatory steps on the Revolution, and is said to have drawn the stirring resolution adopted on that occasion. He was a member of the first Continental Congress, and with it all, he was the leading and active Churchman, either as a warden or vestryman until his death. His powerful influence was, I rather suspect, responsible for Dr. Murray's easy departure after the action of the Vigilance Committee.

In the first Vestry was James Read, Esq., another lawyer with a propensity for politics. From 1752 to 1774 he was Prothonotary, Register of Wills, Recorder of Deeds, Clerk of the Court of Quarter

Sessions, and Clerk of the Orphans' Court. For a time he was a member of the State Assembly, and later a judge. He, with Edward Biddle, acted as a member of committee of Reading citizens protesting against the Boston Port Bill.

James Diemer was one of the first burgesses of the borough of Reading and later President Judge of our Court.

John Patton was a Justice, State Assemblyman, member of the Committee on Observation in 1774, and a colonel in the Continental Army.

Jonas Seely was the first treasurer of Berks County, and also a Justice.

James Whitehead was a lawyer, coroner of the county, and Clerk of the Court of Quarter Sessions.

Mark Bird was a distinguished ironmaster, whose father laid out Birdsboro in 1762 and gave it its name, a justice, delegate to the Provincial Congress in Carpenter's Hall, and brother-in-law of Edward Biddle.

Peter Witherington was a captain of the 12th Regiment of the Continental Army.

These men of standing, courage and strength of purpose, held St. Mary's together under Dr. Murray, and clung to the church after the Revolution when there was no one to officiate. There are no records of the Church following the Revolution until

1815, excepting that James Read represented St. Mary's at a meeting of the clergy and laity held at Christ Church, Philadelphia, in 1784, from which the Diocese of Pennsylvania was formed the following year.

The next documentary record is a deed for the property on which this Church now stands from James Diemer, a vestryman, to James May, Marks John Biddle and George Douglass, to be by them "held in trust for the erection of an Episcopal Church whenever it should be found convenient, and as a burial place for the Episcopalians within the town of Reading, and for such other persons, not Episcopalians, as the Trustees shall permit to be buried thereon, and for no other purpose whatever." The consideration for this lot was 180 pounds and 5 shillings, and the real grantor was John Price, also a vestryman.

The conditions of this trust fixes this property for an Episcopal Church or burial ground for all time to come. It can be sold for no other use no matter how valuable the site may become. This restriction emphasizes the necessity of insuring the continued existence of Christ Church for all time by adequate endowment.

With the acquisition of this lot, the old name of St. Mary's was dropped, and the parish was named

“Christ Church” after the venerable church in Philadelphia where Washington had worshipped. A Building Committee was formed in 1822, consisting of George DeBenneville Keim, Nathaniel P. Hobart and Benneville Keim to which William Pendleton Orrick was afterwards added, and on the 10th day of May, 1826, one hundred years ago to the day, in the presence of the Diocesan Convention, this Church was consecrated by the Right Reverend Bishop White.

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## In Memoriam

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### *Isaac Hiester, Esq.*

At a special meeting of the vestry of Christ Church, Reading, held on Wednesday, March 16, 1921, the following Minute was unanimously adopted:

The unexpected summons of Isaac Hiester, Esq., a member of this vestry and Junior Warden of the Parish, seems to our worldly sense like a public calamity, because of his uses and worthy example here; but, bowing to that Divine wisdom "which passeth all understanding" we accept, with submission this final decree and transfer of allegiance "to Him whose service is perfect freedom."

Mr. Hiester's family for a hundred years have been faithful worshippers in the congregation of Christ Church, Reading, and have at all times contributed generously with heart and hand to its welfare and progress. Three Church edifices, in whole or in part, have been erected by this congregation, in course of time, and all of these bear in their cornerstones the names of Mr. Hiester's ancestors or of himself, as subscribers to promote the worship of Almighty God, through the forms of the Protestant Episcopal Church of the United States.

In his profession as a lawyer, he rose to the first rank, and in business he was in equal demand for a number of substantial enterprises, to which he devoted his attention with able and methodical care, always enjoying the unlimited confidence of his associate and of the general public.

Socially he impressed himself rather by example than by precept. He was impressive but prudent in speech, unobtrusive and almost reluctant in presenting his views, but his keen sense of humor and intelligent knowledge of affairs made him a charming and instructive companion.

His walk in life was almost exemplary, and his profession of religion was without reserve. He was elected a member of the vestry in 1879 and was Junior Warden in 1902. For a number of years he took active part in the work of the Sunday School, having been Superintendent from 1880 to 1889. His last public act was to attend Divine Services in his Parish Church of which throughout his life he was a loyal and devoted member.

From the minutes.

Attest: H. B. Hagy, Clerk.

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AN EARLY PICTURE OF CHRIST CHURCH  
From the Original, in the Possession of J. Bennett Nolan, Esq.

## PART III

*Pioneer Missionary Work in Reading  
and Berks County**The Labors of the First English Missionary*

The Rev. Alexander Murray,  
Missionary of the Society for the Propagation of the Gospel in Foreign Parts.  
By Louis Richards, Esq., late Member of  
the Berks County Bar, and for many years  
a member of Christ Church, Reading.

THE ESTABLISHMENT of the Anglican mission in Berks county is due, in a large part, to the efforts of the Rev. Dr. William Smith, first Provost of the College of Philadelphia, now the University of Pennsylvania, himself an ordained minister of the church. It is a matter of record that on April 17, 1761, at a meeting of the Propagation Society held in London, a petition dated July 13, 1760, subscribed by twenty-two of the inhabitants of the county of Berks in Pennsylvania, in behalf of themselves and others, was presented, setting forth: "That the said county was a very large and prosperous one, situated on the frontiers of the province, and had never had any English minister of any denomination

settled in it, nor had it the happiness of being often visited by any of the clergy of the interior provinces; that in this distress they had invited the Rev. Dr. Smith to come amongst them, and having received encouragement from him they had presumed to lay their case before the Venerable Society and pray that a missionary might be sent to reside at Reading, and to officiate also at Morlatton, fifteen miles from Reading, where a church had been built many years before by a society of Swedes, who joined with them in the application. That they had obligated themselves by subscription to pay yearly to such missionary the sum of £60 Pennsylvania money (about £38 sterling) over and above what the Society might be pleased to allow him. That for want of encouragement many people sincerely disposed to the Church of England are drawn after various sectaries, and others were inclined to popery, a popish priest being on the point of settling in the town of Reading."

This application was indorsed by a letter from the Rev. Dr. Smith, who said that the petitioners were personally known to him and competent to fulfill their engagements, and that Mr. William Bird, who headed the subscription list, was a prosperous ironmaster. Dr. Smith further stated that Reading, the chief town of the county, was settled mostly by

Germans, and had not as yet had an English resident minister; that the Romish priests were busy among the people on the one hand, and the sectaries dependent upon the Quakers on the other, and that it was the opinion of the whole body of the Episcopal clergy of the province that there was no place where a mission was more needed than in that town. The petition was further commended by a letter from the Rev. Thomas Barton, the Society's missionary at Lancaster, Pa., stating that he had preached at Reading, and promising to co-operate with the new undertaking.

The appeal was granted by the Society, which decided to send the Rev. Alexander Murray as its representative in the new field. His salary was fixed at £30 sterling per annum, which the petitioners engaged to supplement with £60 Pennsylvania currency. Mr. Murray was a native of Scotland, was educated at King's College, Aberdeen, and appears originally to have been a minister or licentiate of the Scottish church. The evidence of his ministerial connection is the statement upon the records of the Society that he came well recommended by the Presbytery of Aberdour and a great number of his hearers in that Presbytery, and that his appointment was to be contingent upon the Lord Bishop of London finding him, upon examination, worthy of holy orders.

He set out in August, 1762, and landed in Philadelphia in the following December, reaching Reading on the eighteenth of that month.

Mr. Murray was a man of learning and zeal, and his selection proved most fortunate. Of his labors in this field much has been written which it would be superfluous to recapitulate in this connection. His letters to the Society from time to time embrace reports as to the details and progress of his work. It thence appears that when he took charge of the mission he was much discouraged by the paucity of the element out of which he expected to build up a church, and the preoccupation of the field by the German sectarians who represented the masses of the inhabitants and had already provided themselves with houses of worship in Reading and its vicinity. At Reading he found at the outset but seven families, comprising forty-eight souls, belonging to the Anglican communion. At Morlatton the outlook was more favorable, for here were thirty-six families, embracing two hundred and thirty-two souls, nearly all of whom had been baptized. The old church built here by the Swedes he reported as in a ruinous condition; at Reading his little flock met for worship in a private dwelling, and he despaired of seeing a new edifice erected in either place.

Such was the humble beginning of the Protestant Episcopal organization in our own county. Mr. Murray officiated on two successive Sundays at Reading and on the third at Morlatton, journeying thither on horseback. Whilst his congregation at Morlatton began to decrease somewhat by deaths and removals, that in the growing town of Reading continued to increase, and services were presently held in the county court house in Penn square, then recently erected. The Proprietaries having granted a lot for the purpose, a project was set on foot to build a church, and subscriptions to the amount of £200 were secured toward its cost. The parish took the name of St. Mary's, and was at a later period represented occasionally in the Conventions of the Diocese of Pennsylvania.

Mr. Murray must have become possessed of considerable private means; otherwise the slender stipend allowed him by the Propagation Society and the somewhat precarious contributions of his congregations would have been inadequate to his proper support. It is known that he married in this country. He built in 1770 a substantial residence upon a tract of one hundred and seventy-five acres of land a short distance east of Reading, which he acquired in 1768, and also came into possession of several pieces of real estate in other counties.

There is little doubt that the project of erecting an Episcopal church in Reading would have been accomplished had it not been for the enkindling, shortly afterwards, of the fires of the Revolution, which utterly paralyzed for the time being the work of the Anglican churches in the colonies, and wholly extinguished many established parishes. The English clergy were obligated by their ordination vows to pray statedly according to the liturgy for the welfare of the King and Parliament, and it is readily understood how incongruous was such a petition with the designs of the patriots who had confederated to declare their independence of both, and were working it out by an appeal to the sword. Nor could the missionaries take the oath of allegiance to the cause of the colonies, required by law, without forfeiting their appointments and severing their relations with the Home Society, as well as with the country of their birth.

In this crisis of political affairs Mr. Murray was compelled to suspend his public ministrations, and in May, 1778, he petitioned the Supreme Executive Council of Pennsylvania for leave to sell his real estate and retire to England during the war. It appears from the Colonial records that he was made prisoner by the British forces in August of that year, and paroled. I greatly doubt the statement which has been made that he was subjected to some per-

sonal indignities for political reasons at the hands of his fellow citizens of the town of Reading. Such violent measures towards the Episcopal clergy were resorted to in some other communities of the State, but Mr. Murray was a man of great prudence and dignity of character, and was held in high esteem by all who knew him and were acquainted with his work. Several prominent local leaders in the Revolutionary cause, moreover, were members of his church. His application to the Executive authorities of Pennsylvania having been promptly granted, he disposed of his real estate, and embarked for England in the fall of 1778, in company with his fellow itinerant in the missionary service, the Rev. Mr. Barton of Lancaster. His record of pastoral acts in his two parishes extends down to the time when he left the country.

Cut off from the parent church of England, the Episcopal churches were left, after the Revolution, without any external bond of unity and strength. They had for many years previous to the disruption repeatedly petitioned to obtain the Episcopate from the mother country, but these applications had always been refused, and non-juring ministers had been promptly recalled. After the ratification of peace, steps were taken to organize the church in the several states. A General Convention was called in Philadelphia in 1785; in 1787 Bishops White and

Prevost obtained consecration at the hands of the Bishop of London—Bishop Seabury having received the same rite from the Scottish church a short time previously—and in 1789 another General Convention of the American churches revised the Prayer Book. With these events the independent life of what is known as the Protestant Episcopal Church of the United States began, and thenceforward it pursued its course in freedom.

During the Revolution and for several years afterwards it is presumable that the church at Morlatton had no stated public ministrations from any source. The Rev. Mr. Murray, whose heart seems to have been with his people in his remote missionary field, returned to Pennsylvania about 1790, and resumed in part his pastoral duties both at Reading and Morlatton. He died in Philadelphia September 14, 1793, of the prevailing epidemic of yellow fever, aged sixty-six, and his remains, together with those of his wife, Mrs. Ann Murray, who survived him until March 31, 1811, rest in the burial ground adjoining Christ Church in that city. Mrs. Murray's friendly interest in the parish of St. Gabriel's is evidenced by her presentation to it in the month of June, 1801, of a large folio Bible, printed in London, which for many years afterwards continued to be used in the church services.

## PART IV

*The Clergy of Christ Church*

"Moreover it is required in Stewards, that a man be faithful."—1 Cor. 4, 2.  
"Touch not My anointed, and do My prophets no harm."—Psalm 105, 15



THE STORY of the early Christian Church, as it has been preserved to us, is, to a great extent, the record of the lives of the Apostles, and the Bishops who followed them. The History of a Parish has to do chiefly, though not entirely, with the record of its ministers and rectors. It is their labor and efforts that have been preserved and it is our privilege to gather together what data is available, and to make the record permanent for future generations.

The missionary activities of the Rev. Thomas Barton brought to the attention of the church authorities the fact that Reading, in Berks County, was an established and growing city with great possibilities, and the need of the Church's effort to advance the cause of Christ was evident. This recommendation was handed on by the report of Dr. Bearcraft to those interested and responsible across

the ocean. Then came the petition of the early settlers of Berks County. The Rev. Alexander Murray, evidently of Scottish parentage, was then sent as the missionary of the Society for the Propagation of the Gospel in Foreign Parts. He arrived in Philadelphia in 1763 after a long and arduous voyage, with impaired health, and the loss of many of his possessions. His ship sailed under convoy of a frigate and stopped for some time at Halifax, Nova Scotia, and here the steward, who certainly belonged to the class of the unjust, robbed him of most of his earthly possessions, excepting only a few books. When he arrived in Philadelphia, he was cheered by the kindly reception of a brother clergyman, Rev. Richard Peters, Rector of Christ Church, Phila., whose letters of recommendation to Mr. James Read of Reading have fortunately been preserved to us and is reproduced in this volume.

*Rev. Alexander Murray*  
1763-1792

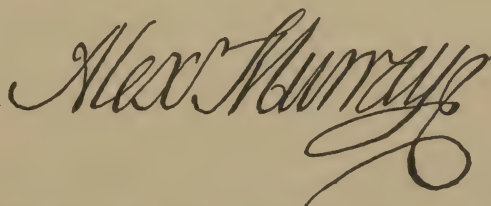
The story of Dr. Murray's labors and sacrifices has been given to us through his reports to the missionary society. The Rev. Dr. Hawks preserved them by making copies of them in England, and forwarding them to Bishop Perry of Iowa, who has preserved them for all time. They are published in large and bulky volumes that are not easily available.

Mr. Murray most conscientiously and faithfully labored in Reading and vicinity for many years. He was given permission by the Provincial Assembly to sell his possessions and to return to England during the Revolutionary War. When he was ordained he had taken an oath of allegiance to the King and his conscience would not permit him to violate that pledge.

He returned to Berks County in 1790 and ministered to his old parishioners for several years. He died of yellow fever in Philadelphia in 1792 and was buried in Christ Church Cemetery not far from Franklin's grave. His widow survived him by eleven years.

Dr. Murray was once nominated to the Episcopate of Virginia by the King, under the Administration of Clarendon, and a patent was actually made out. Difficulties in the way of providing for his support led to the project being abandoned. It was not considered wise that his stipend should come from the taxation of the people. This was on the advice of the S. P. G.

His is the record of a faithful soldier of Christ who labored faithfully and well with very little in the way of tangible results. Yet in the progress of the Kingdom, he is to be accounted most worthy in the laying of the right foundations.

A handwritten signature in cursive script, reading "Alex Murray". The signature is written in dark ink and features a large, decorative flourish at the end of the name.

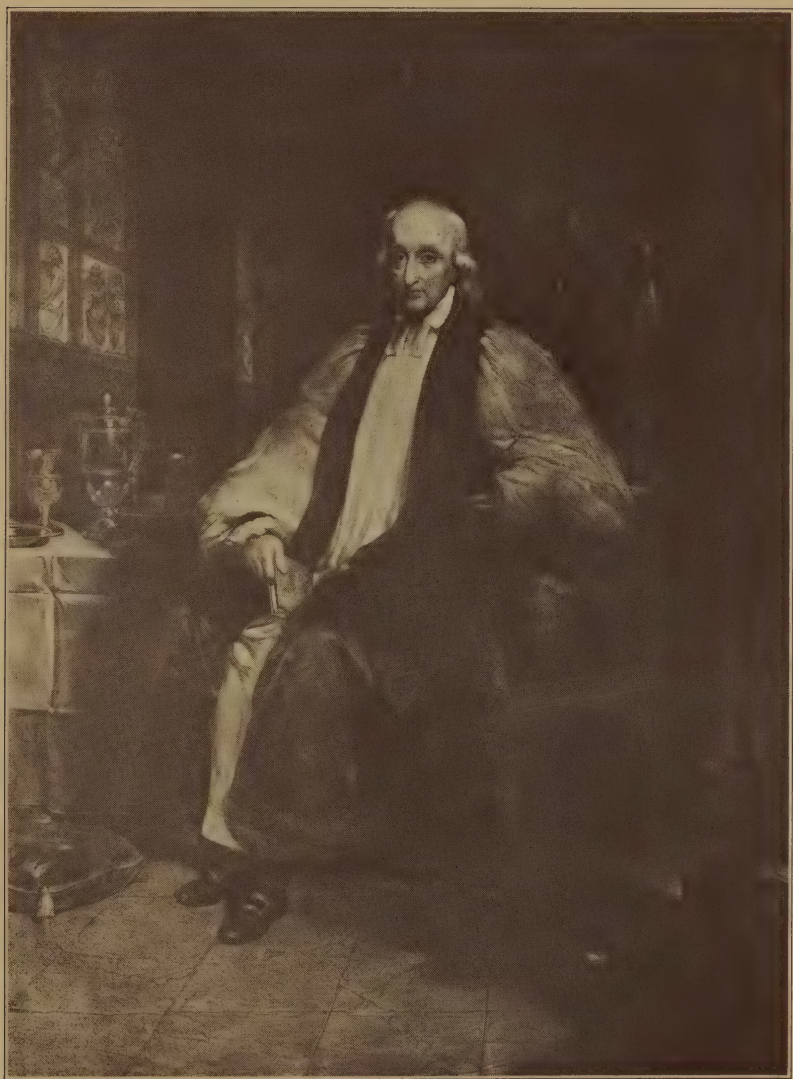
NOTE: Dr. Murray's parochial records were all laboriously copied by Mr. B. F. Owen, and are to be found in the library of the Berks County Historical Society. Vide also the papers of Wellington M. Bertolet, Esq., and Louis S. Richards, Esq.

During the period between the cessation of the labors of Dr. Murray and the building of the brick Church at Fifth and Court streets, there is no record that establishes the fact of any regular administrations or the existence of any church building. We do know however, that there was a good and wise Bishop in Philadelphia, who is looked upon as the "Washington" of the Episcopal Church. It is certain that he was not unconcerned about the affairs of the Church in Reading, and that some regular work was going on in the vicinity.

In 1801, the corner-stone of a new Church was laid at Douglassville, and the congregation had regular ministrations during this period. There was also work going on at Morgantown. The Rev. Levi Bull, whose home was near Morgantown, was regularly providing for the spiritual needs of the people at Warwick, Churchtown, Morgantown and Douglassville and in 1823 he held service and administered the Holy Communion in Reading. There may have been many other services held by him and others of which the record is lost. The sexton was paid for caring for the church building and ringing the bell, of course this may have been a church building in temporary use, but it seems more probable that there was a small frame building and that the money secured from the state lottery of which there was about \$1000.00 on hand, after the purchase of the lot, was not wasted or lost even amidst the confusion of the Revolutionary War.

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THE FATHER OF THE AMERICAN EPISCOPAL CHURCH



RT. REV. WILLIAM WHITE, D.D., FIRST BISHOP OF PENNA.,  
WHO CONSECRATED CHRIST CHURCH IN 1826



*The Rev. Robert Davis*  
1823-1826

The Rev. Robert Davis was in charge of Christ Church, from 1823 to 1826. It is doubtful whether he was ever elected to the rectorship. His compensation was \$250.00 per year, which was supplemented by the Diocesan Missionary Society. It was during his rectorship that the first brick church was erected. The church was completed and consecrated by Bishop White on May 10th, 1826, at which time a Convention of the Diocese of Pennsylvania, embracing the whole State, was held, most of the delegates using a well equipped canal boat for the purpose. The delegates passed a resolution commending the equipment and courtesy of the employees of the particular packet.

The labors of the Missionary were not very productive. His stipend was insufficient and his burdens heavy.

There is a copy of a letter written to the Vestry dated May 12, 1826, stating that he had this day resigned the charge, which he had assumed two years and eight months before. He speaks of his sacrifices in building the church and the inability of the Congregation to make up his salary. He makes reference to the amount of debt he had incurred. A paper once in the possession of Mr. Marks John Biddle, recites that Mr. Davis' salary was fixed at \$200.00 per annum, in addition to which he was allowed \$250.00 by the Missionary Society.

Another letter to the Vestry from Mr. Davis dated March 12th, 1826, again communicates his resignation. He speaks of his physical indisposition and of the many difficulties incident to the erection of the new church.

Of the subsequent career of Mr. Davis we know very little. He was for a time the Assistant at St. Stephen's Church, Philadelphia. He died at the age of 66 years, on the 17th of April 1855. Services were held in St. Stephen's Church and he was buried in St. Stephen's graveyard, which was then at the S. W. corner of 13th and Cherry streets, Philadelphia.

He was at one time engaged in printing religious books. Mr. Louis Richards reports that he found in Mr. A. H. Rothermel's library a well printed work of ten volumes entitled "The Ecclesiastical History of Eusebius Pamphilus," translated from the original by the Rev. C. F. Cruse, A. M., Assistant Professor of the University of Pennsylvania, published by the Rev. R. Davis and Brother, Philadelphia. Copyrighted 1833.

There are reasons for believing that his brother was at one time Rector of the Church of the Resurrection, Tioga, Philadelphia.

After the withdrawal of the Rev. Mr. Davis, efforts were put forth to secure another Rector. They now had a church building. This was an important step forward, but the faithful were few and the cause of the Church misunderstood, if not unpopular. An effort was made to secure the services of the Rev. William Augustus Muhlenberg. In a letter dated at Lancaster, May 23, 1826, he acknowledged receipt of the invitation, but that such are his present engagements, that it was not in his power to accept. He says he has learned with much pleasure what has been done in Reading and earnestly hoped that they may succeed in obtaining a Pastor, who would be the means of filling their beautiful edifice, with a devout congregation.

In a subsequent letter to Mr. Geo. DeBenneville Keim, on the following January he wrote again that he is under conditional engagement to a church in the neighborhood of New York. (Flushing, L. I.) If this did not materialize he said he would come to Reading should the church still be vacant. In the course of two weeks he hoped to be determined in the matter. In the meantime no expectation he had raised should prevent their securing another Pastor. He writes further, "I feel a warm interest in the success of your pious undertaking. What you and one or two others have done, is an example of zeal in the cause of the Church not often equaled."

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*The Rev. M. Cooper Meade*

1826

The Rev. Mr. Meade was the next incumbent. He seems to have remained but a very short time. The reason was the feebleness of the work and the meagerness of the salary. Mr. Meade was evidently prominent in the general affairs of the Church and was for many years a Secretary of the General Convention.

Bishop Howe succeeded him to this office in 1850. The Bishop stated at one time that he was impulsive and was known as a fiery orator. There was much personal feeling on Mr. Meade's part when Dr. Howe was elected as his successor, and he was inclined to sulk and give his successor no assistance, but this feeling was all over in a day and after that he rendered all the assistance in his power.

Mr. Meade came from White Plains, New York. He received the unanimous call from the vestry at a meeting held on June 13th, 1822, and reported that he expected to commence his official duties on the following 9th of July. The vestry called him upon the recommendation of Bishop White, who testified to his good intentions.

Dr. Meade died July 17th, 1879 in Norwalk, Conn., at the age of eighty years. He was for nearly half a century Rector of St. Paul's Church, Norwalk. At the time of his death he was the oldest Church clergyman in his Diocese, and was greatly revered for his zealous Churchmanship and large hearted benevolence. He had been for many years chairman of the Committee on Canons of the General Convention.

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*The Rev. H. J. Whitehouse*  
1827-1829

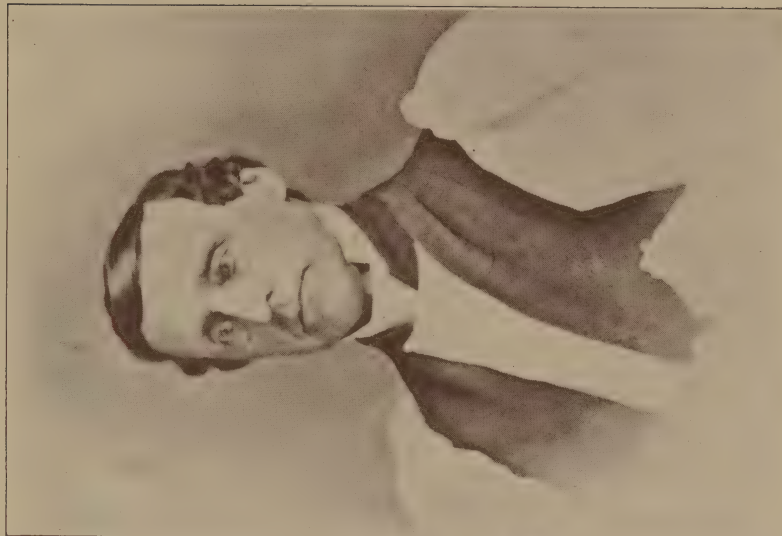
The Rev. Mr. Whitehouse was the next Rector. He succeeded the Rev. Mr. Meade in January, 1827, and resigned in November 1829, having been the Rector for nearly three years. He reported having baptized 8 adults and 24 children; 36 were confirmed, 4 marriages and 9 burials. The total communicant list was 51. He was subsequently Rector of St. Luke's Church, Rochester, N. Y., and in 1844 he became Rector of St. Thomas' Church, New York.

He became the Coadjutor to the aged Bishop Chase in 1851 and succeeded him to the See of Illinois in 1852. He died August 10th, 1874. He was an excellent scholar, an eloquent preacher and an inflexible administrator.



BISHOP S. A. MCCOSKEY  
of Michigan

Former Rectors of Christ Church, who became Bishops



BISHOP H. J. WHITEHOUSE  
of Illinois



In 1872 he wrote a personal letter to Louis Richard, Esq., at the time of the death of John I. Richards. He writes from Chicago, "It has made me recall a very long past and my room where the two Richards and Losier used to come for some special religious instruction, which for theirs and others' sakes and their own I gave them. They were fine boys with a Godly home influence around them, and I indulged the hope that they would grow up for the work of the ministry. Our paths have been far apart, God be praised if I had any influence in shaping his life. His grace be praised if his has been a good one well ended; and may the friendship with which he honored me be the prelude to the love and fellowship of paradise."

Bishop Whitehouse was born in New York City, August 19th, 1803.

After the resignation of the Rev. Mr. Whitehouse Christ Church continued vacant for 18 months, with the exception of the short period of service rendered by the Rev. M. Leonard. During this period the congregation by removals and other causes was diminished in members and its prospects were unfavorable and discouraging.

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*The Rev. Francis Cumming*  
1831

Little is known of Mr. Cumming's rectorship and subsequent career. He was elected to the rectorship on the 22d of April, 1831, but continued in charge of the Parish for only one year. Sixteen communicants were added to the Parish during his ministration and four by transfer.

Notwithstanding these additions the whole number of communicants reported at this time, was but 37. By this time the Vestry had realized the insufficiency of the support that they were able to provide and they wrote to Bishop White asking that a lay-reader be provided for them, as conditions made it possible for them to provide for a regular minister.

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### *The Rev. Samuel A. McCoskry* 1833-1834

Accordingly Mr. Samuel A. McCoskry a promising candidate for holy orders was sent as a lay-reader. He was ordained deacon in 1833 and was admitted to the priesthood by Bishop Onderdonk on December 13th, 1833. After his ordination he continued in charge of the parish but a short time, resigning in June, 1834, having been in charge a little over two years. At the close of his ministrations he reported 15 confirmations and that the communicants numbered 32.

Mr. McCoskry had a very notable career before coming to Reading. He had been at the U. S. Military Academy for two years and had graduated at Dickinson College in 1825. Studying law, he was a successful practitioner for six years and was Deputy Attorney General for Cumberland County. After leaving Reading he became Rector of St. Paul's Church, Phila. On July 7th, 1836, he was consecrated Bishop of the Diocese of Michigan and assumed, with his Episcopal office, the Rectorship of St. Paul's Church, Detroit, which he retained for 27 years.

His administration was marked by great growth and development. After nearly 42 years of service he tendered his resignation, March, 1878, "owing to failing health and infirmities of age, which hinder the efficient administration of the affairs of the diocese." He was then in his seventy-fifth year. Charges having been made against his character, he withdrew his resignation, demanding an investigation. With the vacillation of age, and weakened mentally and physically, he renewed his resignation, but, before the House of Bishops could investigate, sailed for Europe.

At a meeting of the House in New York, Sept. 3, 1878, he was deposed. It is but just to say that at this meeting a quorum was obtained with great difficulty and that many were not satisfied with the decision there reached. He died in New York, August, 1886.

After Mr. McCoskry left in 1834, the Rev. Geo. W. Cole ministered as a temporary supply for about two months.

We now come to the story of a man who made a strong impression upon the parish and continued as Rector for about sixteen years. He did faithful work, both in the parish and in his subsequent rectorship.

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*The Rev. Richard Umstead Morgan*  
1834-1850

Dr. Morgan was regularly instituted as Rector of Christ Church on Sunday morning, October 5, 1834, by Bishop Onderdonk. The Bishop preached the sermon and the Rev. Geo. Mintzer, of Douglassville, read the morning service.

Mr. Morgan had previously been Rector of St. Paul's Church, Chester. He came under general public notice while in Chester by performing a very trying duty, that of ministering to a condemned convict, by the name of Wellington. He continued his ministrations to the last and walked with him to the scaffold—this was in December, 1824. He was a Rector at Chester from 1822 to 1831, afterwards going to St. John's Church, Pequea, Chester Co., 1831 to 1834. During his rectorship there were 105 confirmations and a communicant list attained to 175. He reported that the church had become entirely free from debt, owing to generous relinquishment of over \$1,100.00 each, on the part of honorable M. S. Richards, George DeBenneville Keim and Benneville Keim, Esqs.

During his rectorship there was in existence The Ladies' Sewing Society. In 1842, he reported that they were zealously engaged in raising funds by their own handiwork to liquidate the debt on the rectory, which had been purchased on their responsibility. Among other valuable achievements of Mr. Morgan was the publishing of a small booklet, printed at the office of the Berks and Schuylkill Journal in 1842, a history of the Episcopal Church in Reading, Berks County, Penna., containing valuable data that has furnished information for this and other historical sketches.

Mr. Morgan was always held in the highest esteem, but for some unexplained reason there came to be a settled opposition to his labors and work, and in 1850 a letter was written him asking for his resignation. He had one strong friend and champion in the person of J. L. Stichter. A letter dated April 2, 1850 contains his resignation stating that he had accepted an unanimous call from Trinity Church,

New Rochelle, N. Y. Dr. Morgan continued his labors at New Rochelle until compelled by age to relinquish his duties when he was made rector-emeritus. That there was strong feeling at the time of his resignation is evident from the fact that Mr. Stichter was not elected to the vestry the following year, but the trouble soon was forgotten since Dr. Morgan's friend was re-elected at the following election. During the years that intervened Dr. Morgan and Mr. Stichter maintained correspondence at intervals. In a letter to Mr. Stichter in his later years, Dr. Morgan states that he realizes that Christ Church was in the throes of development when he was there, and had not yet reached the ideal of Churchly order. He also refers to the fact that he and his old friend are the only surviving members of what constituted the Rector, Wardens and Vestry of Christ Church, Reading. He was living in 1881, at the age of 82.

NOTE: The Rev. Dr. R. U. Morgan died at Stamford, Conn., October, 1882 at the age of 83 years. Suitable resolutions were passed by the vestry at a meeting held in December of that year in which he is referred to as the Founder of the first Benevolent Society of Reading, which was afterwards merged with the Social Welfare League.

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*The Rev. M. C. Lightner*  
1850-1861

Mr. Lightner had been the Rector of St. David's Church, Manayunk, and is said to have been the founder of that Parish. He was the next rector of the Parish after Dr. Morgan. There is a letter, quoted from Mr. Stichter's notes, written on behalf of the Vestry to Bishop Potter asking him to transfer Mr. Lightner from Manayunk to Reading,

refers to extraordinary unanimity of choice and of their confidence that Mr. Lightner would build up the Parish. He is said to have been the first Rector to preach extemporaneously. The first call was sent by the Vestry in 1850, and on the 24th of April he writes and declines the rectorship, on account of his conviction of his duty to continue to serve his present charge, but on the 13th of May he writes again accepting the Rectorship, to enter upon his duties on the first Sunday of May, which plan he subsequently carried out.

He continued in active service until 1861, when he was called to the rectorship of Trinity Church, Binghamton, N. Y. There was a tradition that he broke down mentally and physically and died in a Sanitarium. There were two other clergymen by this name, the Rev. Edward L. Lightner, Rector of Christ Church, Upper Merion and the Rev. P. B. Lightner, who was at one time at Scranton and afterwards at New Castle, Delaware.

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*The Rev. A. G. Cummins*  
1861-1867

The Rev. Mr. Cummins commenced his work at Christ Church under the most auspicious conditions. He had previously studied law and was admitted to the Bar on May 20, 1854. He was of an old Delaware family and was possessed of considerable private means. He came as a deacon, and was afterwards priested on the 4th day of December, 1861, by Bishop Potter. The Clergy participating were the Reverends Samuel Edwards of Pottstown, Edmund Leaf of



NORTH FIFTH STREET AND CHRIST CHURCH IN 1871  
From the Original, in the Possession of J. Bennett Nolan, Esq.



Douglassville and John Long of Reading. Bishop Stevens, the assistant Bishop-elect, preached the sermon on that occasion.

During his vigorous and enthusiastic rectorship, Christ Church was enlarged and the beautiful tower and spire was carried forward to a successful completion. His salary was at first \$900.00 a year with the rectory. In 1864 his salary was raised to \$1,200.00. A seal of the parish was adopted November 6, 1864, and J. Glancy Jones, D. M. McKnight, J. A. Nicolls and J. P. Jones appointed a committee to draft a new charter. On January 30th it was reported to the Vestry that there were two parties in Church, one forming a children's choir and the other an adult, and that there was some rivalry developing between them. On motion of J. P. Jones the whole direction of the music was delegated to the rector. For some reason two vestrymen resigned at this period, William McIlvain and David McKnight. The rector stated in consequence of his impaired health it was necessary for him to secure an assistant and that he would provide the expenses. It was proposed by Mr. Cummins in December, 1866, to put in a new window to the memory of the Rev. Mr. Davis, providing the Vestry would put in another window to Wm. A. Richards. In a note written by Mr. H. M. Keim it was stated that the money was raised for these windows, but not called for, the project having fallen through.

On January 8, 1867, the rector being about to go abroad, the Vestry on motion of S. J. Potts, passed resolutions in regard to a supply, expressed to Mr. Cummins their appreciation of his long continued and self-denying labors in behalf of Christ Church and assuring him of their prayers for his safety on the great deep and best wishes for his

future happiness. The Rev. W. W. Bronson was selected by Mr. Cummins to officiate in his absence. The following August Mr. Bronson was requested by the Vestry to continue his relations as minister pro tem of the Parish. At the same time John M. Deacon of Philadelphia was appointed organist.

On October 1, 1867 at a special meeting the resignation of Mr. Cummins was presented and accepted, and thereby hangs a story, wanting in accurate data and entering into the realm of delicate domestic affairs. Mr. Cummins was married to a Lancaster lady, a Judge's daughter. The couple went abroad and returned on separate steamers. Mr. Cummins retired from the ministry. His wife returned to her home and a son was born to her. There was never any word of discredit applied to either of them. It seems to have been a case of incompatibility. Mr. Cummins never officiated afterwards, but pursued a business career and was very successful, owning a large acreage of land near Smyrna, Delaware. Mr. Cummins retained, however, a strong attachment for the Church, which never faltered, and was a vestryman of St. Peter's Church, Smyrna.

He died May 10th, 1904 in his 74th year. His home was a typical southern mansion, with generous hospitality and a number of colored servants. He was a protege of Bishop Stevens and held the warm personal friendship of Morris L. Clothier, the well known merchant of Philadelphia through many years. Mr. Clothier presented to his Alma Mater a handsome memorial gateway, and called upon Mr. Cummins' son to deliver the oration on that occasion. At the close of Mr. Cummins' life, his friend, Morris L. Clothier, presented a peal of four bells to St. Peter's Church in memory of the Rev. Alexander Griswold Cummins. The bells were

dedicated and blessed by Bishop Coleman on May 8th, 1907. His son bears the same name and is Rector of Christ Church, Poughkeepsie, N. Y., and the editor of the Church Chronicle.

NOTE: The Rev. A. G. Cummins was born at Smryna, Del., November 12th, 1883. Was graduated at Trinity College, Hartford, Conn., with honors. Studied law at the University of Pennsylvania and practiced in Philadelphia, for five years with Henry J. Williams. Studied for the ministry at Berkeley Divinity School, and was ordained to the diaconate by Bishop Williams.

I am informed that the estrangement referred to was not permanent, but that his wife died at their home in Smryna early in life, leaving him with a young son. It is stated by one who knew him intimately that he never lost his interest in religious and intellectual matters and that he was a scholarly, philosophical and cultivated gentleman, and bore his disappointments like a brave man.

In 1867 he was called to the deanship of the Cathedral at Chicago, but declined because he had obligated himself to see that the debts incurred in the building operations of Christ Church should be paid before relinquishing the work.

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### *The Rev. John P. Lundy* 1868-1869

Mr. Lundy was elected Rector of Christ Church on January 4th, 1868. His salary was \$1500 and rectory, which was increased the following December to \$2000.00. He had previously been Rector of Emmanuel Church, Holmesburg. He was a scholarly man and had traveled extensively through Europe and the Holy Land. He was at one time Rector of the Church of the Holy Apostles, New York, and had been temporarily in charge both of St. Stephen's Church and St. Mark's Church in Philadelphia.

His wife was prominent in Philadelphia social life and was the daughter of Mr. William C. Linton and the niece of the Rev. W. S. Perkins, for many years the Rector of St. James Church, Bristol, Pa. She was the sister of Mrs. Oliver Landreth.

Mr. Lundy's rectorship was of short duration, continuing less than two years. During his rectorship there was some opposition to his attempt to introduce what was called a "Cathedral Service" which meant little more than the singing of the responses and the Psalter. He was reported to have quoted in a sermon the Rev. Stephen H. Tyng as having expressed himself as being favorable to such a service. One of the vestry wrote to Mr. Tyng on the subject and he repudiated the statement.

Mr. Lundy resigned in 1869 and died in 1886. His wife survived him for more than twenty years. She died on the 8th day of May, 1906, at her home at 245 S. 18th Street. She was for many years identified with St. Stephen's Church and afterwards with Christ Church Chapel. She was of a most charitable nature and was associated with many of the Civic interests of the City of Brotherly Love.

The memory of Mr. Lundy rests largely upon his scholarly work. He was the author of a large volume entitled "Monumental Christianity" or the Art and Symbolism of the Christian Church, (illustrated).

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### *The Rev. J. P. Hammond*

1868-1872

Mr. Hammond was elected Rector of Christ Church on June 7, 1869, and accepted the call on June 23d. He had been Rector of St. Anne's Church, Annapolis, in the Diocese of Maryland, and like Dr. Morgan he had previously been Rector of St. Paul's Church, Chester. (1861 to 1863). During

the Civil war he served as Chaplain to a regiment of U. S. Volunteers and was the brother of the Surgeon General of the U. S. Army.

Upon assuming the Rectorship of Christ Church, he promptly called a meeting of the congregation, adopted a plan for organized parish work and formed a Parish Guild. At this time there developed a considerable difference of opinion or conviction throughout the Church. There came to be a school of religious thought known as the "Oxford Movement," and generally as high or advanced Churchmanship, as contrasted with the Evangelical or low church ideals. Mr. Hammond was without a doubt a sincere christian gentleman, but he had become Rector of a conservative, Evangelical Parish, and his determined effort to change its character naturally resulted in opposition. To such an extent did the battle wage that the matter was taken into the Court of Common Pleas of Berks County, that Court sitting in equity heard the arguments put forth by Morton McIlvain, George F. Wells, DeBenneville Keim, John S. Richards, Samuel C. Mayer, Daniel R. Clymer, Levi B. Smith, William McIlvain, and Seymour H. Garrigues, vs. The Rector, Church Wardens, and Vestrymen of Christ Church, consisting of the Rev. Mr. Hammond, Isaac Eckert, George W. Morgan and others. This was on motion for an injunction. The case was argued by C. P. Muhlenberg, John S. Richards and George F. Baer for the Plaintiffs and by J. H. Hawley, Daniel Ermentrout and S. L. Young for the Defendants. The argument of John S. Richards, Esq., was afterward published and put in circulation. The result of the contest was the declaration by the Judge who heard the case that the matter was beyond the jurisdiction of the Civil Court, as it related entirely to ecclesiastical matters

and was for the adjustment and decision of the Church authorities, the Bishop of the Diocese having jurisdiction. The ultimate result, however, led to the resignation of Mr. Hammond on the 16th of September, 1872, the resignation to take effect on the 31st of October.

At one time Mr. Hammond received a protest signed by seventeen members, referring to a sermon delivered in Christ Church by the Rev. C. M. Parkman, on Sunday, December 4th, 1870. In replying Mr. Parkman stated that he had not said, as had been reported, anything derogatory to the pupils of the High School.

One of the permanent and excellent things that Mr. Hammond effected, during his stormy career, was the introduction of a Boy Choir, which became a permanent institution. Of course, such a choir had nothing to do with Churchmanship, but, up to that time, it had been identified with the advanced Church usage.

At this time most important events were transpiring, which had an important effect upon the interests of Christ Church. The Diocese of Pennsylvania was deemed too large for the administration of a Bishop, and, in the Convention, it was decided to set off a portion to be known as the Diocese of Central Pennsylvania. To this new Diocese Dr. M. A. deWolfe Howe, Rector of St. Luke's Church, Philadelphia, was unanimously elected on the 22d of November, 1871. The Vestry of Christ Church promptly adopted resolutions congratulating Dr. Howe on his election and asking him to adopt the city of Reading as his See City.

On the 20th of May, 1872, other resolutions were adopted, expressing the gratification of the Vestry on the

Bishop's selection of Reading as the See City of the new Diocese. On the following September the Vestry requested Bishop Howe to accept Christ Church as his "Cathedral Church" and that the Vestry, in concurrence with the Bishop, to choose some acceptable clergyman for the office of Dean, to which proposition the Bishop acquiesced. The Vestry at this time adopted resolutions approving the Christian zeal and personal character of their previous Rector, the Rev. Mr. Hammond, and tendering him their best wishes in his new sphere of labor. Efforts were made to secure a Dean and this office was tendered to the Rev. George S. Converse of Boston Highlands, Mass., and again to the Rev. James De Wolfe Perry of Philadelphia, but both declined. On the 7th of June, 1873, at a meeting of the Vestry at which Bishop Howe presided the Rev. William P. Orrick of York, Pa., was unanimously elected Dean. He accepted the office on the 10th of July, 1873, and continued as Dean and afterwards as Rector until 1891.

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*The Rev. William Pendleton Orrick, D. D.*  
1873-1910

Dr. Orrick came to Reading from York, in 1873, since which time he was Dean and Rector of Christ Church for a period of 37 years, and became widely known and won the esteem of all his acquaintances.

Dr. Orrick was born among the Blue Hills of Berkley county, Virginia, January 19, 1836. His father, Jas. Campbell Orrick, was a farmer and a man who possessed many noble traits of character, among them a constant desire to

aid and educate children. The family came to America with the early Maryland colonists.

After attending the Episcopal High School at Alexandria, Va., Mr. Orrick became a student at the University of Virginia, at Charlottesville. He was graduated from that institution, receiving the degree A. B. Before the Civil War broke out the family moved to Cumberland, Md.

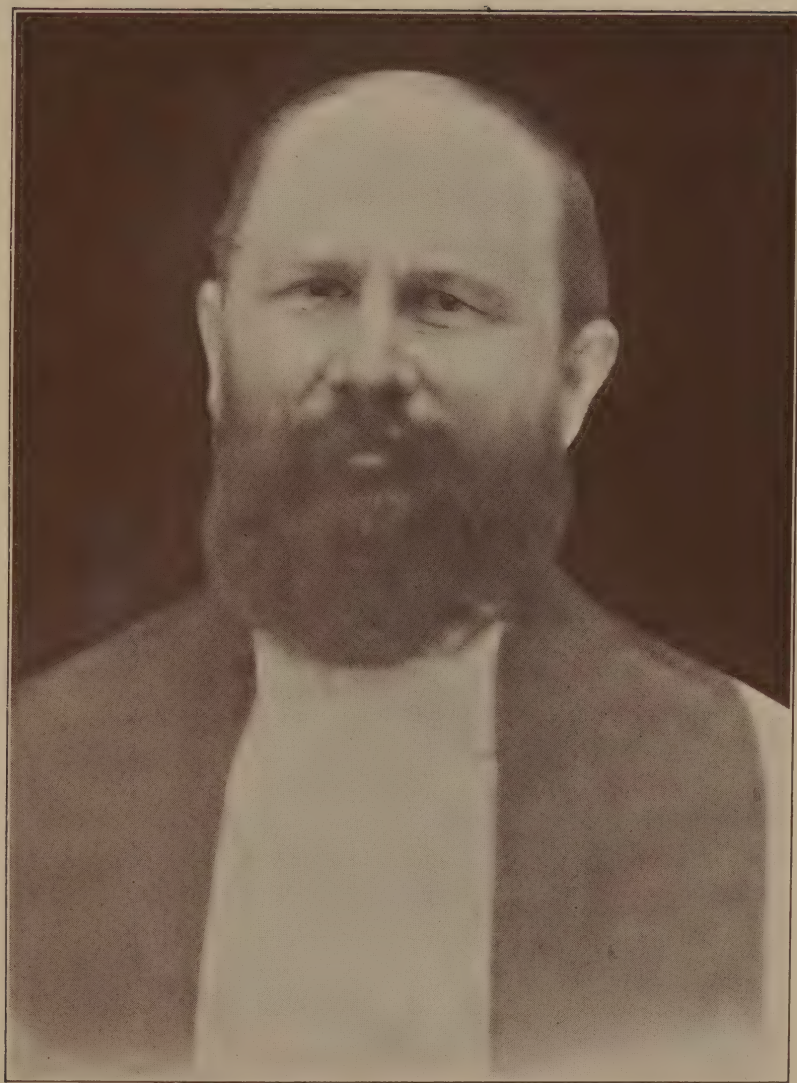
When Mr. Orrick had finished his collegiate studies he applied to Bishop Potter to become a student at the Episcopal Divinity School, at Philadelphia. He was warmly welcomed by the Bishop and the professors, and his life at the institution, then located on the corner of Walnut and Thirty-ninth Streets, was a very pleasant experience.

He graduated in June, 1865, and in accordance with the canons of the Church when one is ordained a Deacon, was sent, at his own request, by Bishop Stevens, who succeeded Bishop Potter, into the wilds of Western Pennsylvania as a missionary.

For fifteen months his headquarters were at Driftwood, and often he went on trips back and forth amid the rough mountains. He found, however, a warm and hospitable welcome wherever he journeyed and when, as he oftentimes did, he lay down to slumber in the rough lumber camps, the stalwart woodsmen stood ready to risk their lives rather than to see him suffer injury.

Some time later he moved to Emporium, Cameron county, where he continued his labors among lumbermen. Here Dr. Orrick was instrumental in having a beautiful chapel erected, the first one in the county.

In January, 1867, he found a more peaceful and higher work as a Rector of St. John's Episcopal Church, York. He



THE REV. WILLIAM PENDLETON ORRICK, D. D.  
Rector of Christ Church from 1873 to 1910.



labored in that city until July, 1873, leaving a marked impression upon the community.

On the first of October, 1873, Dr. Orrick came to Reading, and took charge of Christ Church, and was in continuous service until his death. The chancel had been deepened about 20 feet just before he came, and through the generous legacy of Miss Lucretia D. Wood, a parish building had been erected under his supervision.

Kenyon College, located at Gambler, Ohio, conferred the degree of D. D. upon Dr. Orrick shortly after his coming to Reading. It was at this institution that efforts were made to secure his services as an instructor in theology, but he did not accept.

St. Luke's mission, begun by the Bishop, was continued by Dr. Orrick, and the present chapel built. In many other lines of labor he did a good work for the Church. His enthusiasm and powers of endurance were remarkable. It is said that for 17 years he did not miss a Sunday from his pulpit, and for 30 years had not had but two months' vacation.

Dr. Orrick preached his last sermon on Sunday morning, October 31, 1910, and was in church for the last time the day following, which was All Saints' Day.

In general literary work and in music he found all the recreation he desired. In the latter he possessed unusual theoretical knowledge, and during leisure moments sought the sweet solace of music on his own organ. He was a lover of fine paintings, and many beautiful pictures graced the walls of his home. Without wife or children, his chosen calling absorbed the energies of his life, both in the pulpit and outside work. He was a clear thinker, a ripe scholar

and a preacher of high oratorical gifts. His teaching and sermons had for many years made him a religious leader. He had, with the passing years, become more and more endeared to his people, and his personal influence had much to do in making Christ Church a religious centre in the city and Diocese.

Dr. Orrick took unusual interest in the Bethlehem Diocese, which included the Archdeaconry of Reading. He had been for a number of years, and up to the time of his death, Secretary of the Standing Committee. On the Saturday morning before his death the Rev. Wallace Martin, Dr. Orrick's assistant, visited the Rector, and informed him of the splendid showing of the local church, in the recent report made to the Diocese. These facts caused a smile on the face of the venerable pastor, but he remarked that he would not live very long, and that he hoped the excellent work would continue.

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### *The Present Rector*

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#### *The Rev. Frederick Alexander MacMillen*

Rev. Frederick Alexander MacMillen was born and spent his early years on Prince Edward Island, Canada. His first higher educational course was pursued at Dalhousie College, Halifax, where he studied four years, and from which non-sectarian institution he was graduated in 1891. In the autumn of the same year he matriculated at the General Theological Seminary, New York City.

A short time thereafter Mr. MacMillen was ordained in Long Island City by the late Bishop Littlejohn, head of the Long Island Diocese.



REV. FREDERICK A. MACMILLEN  
RECTOR OF CHRIST CHURCH, READING, PENNA.  
RECTORY: 303 WINDSOR STREET



He first became the assistant of the Rev. Edgar Cope, rector of St. Simeon's Church, Ninth street and Lehigh avenue, Philadelphia. After three years Mr. MacMillen became an assistant to the Rev. Floyd W. Tompkins, rector of Holy Trinity Parish, Nineteenth and Walnut streets, Philadelphia. He remained until 1904, a period of six years, when he went to Covington, Ky., to take the rectorship of Trinity Church of that place, located in the Diocese of Lexington.

On the ninth of September, 1905, he married Miss Isabella C. Tomes, of New York City.

After spending four years there, Rev. Mr. MacMillen returned in 1908 to the Diocese of Pennsylvania when he became the rector of All-Hallows' Church, at Wynecote, near Philadelphia. He was serving his third successive year when the unanimous and cordial request was received to become Rector of Christ Church, Reading. After due consideration he notified the Vestry of its acceptance, to take effect on Ash Wednesday, (March 1, 1911), marking the opening of the Lenten season.

He delivered his first sermon at the initial union service of Christ and St. Barnabas' congregations, held in the former Church, and it was a forcible and persuasive discourse on the necessity of restraining the bodily passions. His first Sunday sermons were on "Christian Service" and "Power" and they also were masterly and inspiring.

The biography of the Rector has been largely drawn from a local paper, published at the time of his coming to Christ Church. It evidences the fact that he was thoroughly prepared for the important duties of this Parish. Of his service as Rector the parish and all his people are well informed. At the first he visioned that, with the many changes

taking place in Reading, it was essential that the future should be considered.

In most of our large cities our Church has been distinguished in that she has remained in the downtown portion of the city and not followed the trend toward the wealthy residential portions. Trinity, New York; Trinity, Pittsburgh; Christ Church Cathedral, St. Louis; Christ and St. Peter's in Philadelphia; St. Paul's, Boston, are notable examples along this line. They have become important and vital missionary centers in the downtown portion of these great cities. This is made possible by endowments, so that the Church can do her work independent of the local population. This has been the great work of the present Rector, not only to take care of the present but to provide for the future, and in this effort he has been singularly successful. But this is not all, the Parish has maintained a vigorous and wholesome life during his rectorship. His relations with the Vestry have been most agreeable, his leadership in the Parish and Diocesan affairs, as well as among his clerical brethren of the city, is apparent to all.

The trend of suburban development around Reading presages the future of the down town portion of the city.

The music of Christ Church has always maintained a high standard, the Sunday School has been carried forward steadily and successfully. An active Brotherhood of St. Andrew's, the splendid Woman's Auxiliary and Missionary Society and Girls' Friendly, the needs of the general church and Diocesan support and missionary effort have always been loyally provided for and the claims of the Nation Wide Campaign have been fully met, as well as provision for the local mission of St. Luke. All this requires a man of strength at the helm. He engineered the



THE RIGHT REV. M. A. DEWOLF HOWE, D.D., LL.D.  
FIRST BISHOP OF CENTRAL PENNSYLVANIA (NOW THE DIOCESE OF BETHLEHEM)  
BORN, APRIL 5, 1809    CONSECRATED, OCT. 28, 1884    DIED, JULY 31, 1895



celebration of this Centenary, which culminated with the splendid gathering at the Rajah where Mr. MacMillen acted as toastmaster with notable success. On the previous Sunday, the Bishop of Pittsburgh, the Rt. Rev. Alexander Mann preached an inspiring sermon. The speakers at the banquet were wisely chosen. Senator Pepper, in the throes of his senatorial campaign, turned aside to do valiant service for the Church. Dr. L. C. Washburn, Rector of Christ Church, Philadelphia; Thos. L. Montgomery, historian, and our own Bishop Sterrett, were among the speakers, and a truly profitable evening for all those gathered at the festive board was enjoyed by the many interested Churchmen.

Mr. MacMillen's plea on that occasion was for the need of wise and conscientious provision for the future. May the present generation "heed that call and respond to the claim that their children may rise up and call them blessed."

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### *Bishops Howe and Rulison*

Bishop Howe was a New England man and while in Reading he maintained his family home at Bristol, Rhode Island. To this delightful retreat he went every summer. At his own request the Diocese elected an assistant for him, the Rt. Rev. Nelson S. Rulison, who was consecrated in 1884. Gradually Bishop Howe turned over the administrative details of the work of the Diocese to Bishop Rulison.

He moved from his home on Centre Avenue to Perkio-men Avenue and afterwards to South Fifth Street—each of which moves really meant a longer stay at his summer

home and less time spent in Pennsylvania. He died at Bristol in 1895, Bishop Rulison only surviving him two years. Bishop Rulison had made his home in Bethlehem and his successors followed the same choice. Bethlehem, although of less importance as a city, was the natural center of the Diocese, Reading therefore had to gracefully acquiesce to the change, but has nevertheless felt the loss of no longer being the administrative headquarters of the Diocese.

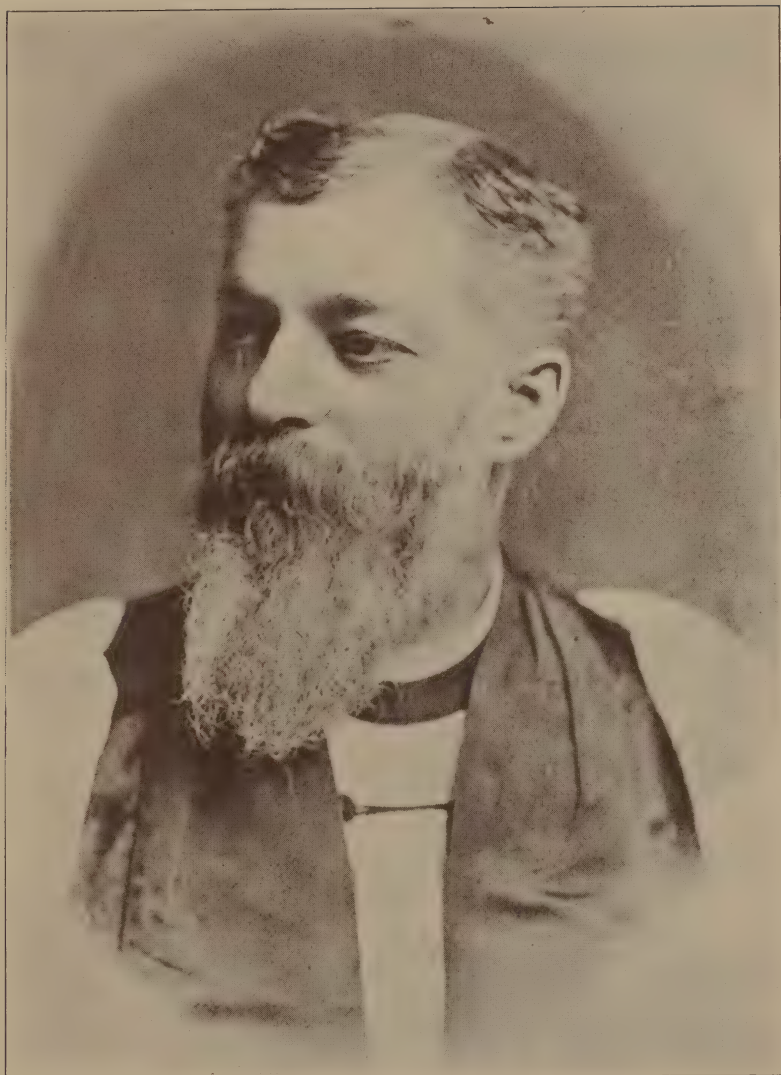


SEAL OF THE DIOCESE OF BETHLEHEM.

### *The Regime of Bishop Howe* (Personal)

Bishop Howe was chosen as the Bishop of the new Diocese of Central Pennsylvania many years before his election—this is not public history, but according to the Bishop's own statement.

At the death of Bishop Bowman, there was a spirited contest over his successor as Assistant Bishop of the State of



RIGHT REV. N. S. RULISON, D. D.  
Second Bishop of Central Pennsylvania



Pennsylvania, the two principle nominees were Dr. Stevens of St. Andrew's Church, and Dr. Howe of St. Luke's. They were both strong men and had vigorous supporters. The contest lasted two days with no prospect of a decision. A committee was appointed to recommend a choice, after consultation with the two leaders and their friends. It was decided that the choice between them should be decided by lot, according to the primitive model, with the further provision that the unsuccessful candidate would be proposed by the leaders of the Church to become the Bishop of the new Diocese, which it was planned to form. Pittsburgh had already been set apart in 1865, and Bishop Stevens approved the project of further division. At the General Convention which met in Baltimore in 1871, both Houses gave their consent of the formation of the new Diocese. The primary Convention was held in St. Stephen's Church in Harrisburg, November 8, 1871. Several names were proposed, but Central Pennsylvania was the choice on the fourth ballot. Dr. Howe was elected by both orders on the first ballot. He was consecrated in St. Luke's Church, Philadelphia, on the Feast of Holy Innocents, December 28, 1871. The Vestry of Christ Church were prompt to seize the opportunity to secure the new Bishop's consent to reside in Reading and to have him use Christ Church as his Pro-Cathedral.

The Bishop took up his residence on Centre Avenue. Dr. Orrick was chosen as Dean, though he was practically the Rector and in entire charge of the Parish, and was always in most cordial and harmonious relationship with the Bishop and the other clergy of the Diocese. The writer came to Reading as a lay-reader, while pursuing his studies at the University of Pennsylvania and Philadelphia Divinity School. He came to Reading on Friday after-

noons, remaining until Monday. Of course things in retrospect are generally bright and fair but it seems that never has it been his good fortune to find things so ideal, from a Christian standpoint. He was the guest of the Bishop and Mrs. Howe during his week-end sojourns, and their constant and cordial hospitality, advice and co-operation in his mission work made the situation ideal. He was fortunate in having the privilege of meeting and knowing the many guests at the Episcopal residence. The Bishop's family was extensive, but at this time scattered and only home on the holidays. Bishop Hare of South Dakota, who was the son-in-law of the Bishop, made an annual visit. Miss Syble Carter, who is engaged in missionary work among the Indians of the far West, was also an annual visitor.

Sunday was a busy day—attendance at the early celebration at either Christ Church or St. Barnabas, where the Rev. Lewis R. Dalrymple, of blessed memory, was the Rector, or at Christ Church, where Dr. Orrick officiated. Then Sunday School at Christ Church, where Mrs. Howe taught a Bible Class of young women, then followed the eleven o'clock service in which he usually read the lesson or participated in the service. One important and impressive feature at the beginning of the morning service, was the entrance of the Cadets of Selwyn Hall, in uniform, about fifty in number and occupying one of the transepts. They always seemed to be interested and devout worshippers at the throne of grace.

At the dinner at the Bishop's house, there were usually several visitors, Dr. Orrick, Mr. Dalrymple, and myself, a student in charge of St. Luke's Chapel. The conversation was most enjoyable and a liberal christian education. Then followed Sunday School at St. Luke's at 2.30 with evening



THE RIGHT REV. ETHELBERT TALBOT, D.D., LL.D.  
BISHOP OF BETHLEHEM (1898)



service at four, there was a light supper at six o'clock, followed by the evening service at Christ Church. When this was over there frequently followed an informal meeting of the Reading clericus at the hospitable home of Miss Sue Wharton, all of the local clergy being represented. A light repast of crackers, cheese and tea or cocoa was served, the delightful chatter and discussions were well worth remembering, and brought to a close what seemed to be the end of a perfect day—Back to the Bishop's house before eleven o'clock, a good night's rest, a seven o'clock breakfast and the eight o'clock train for Philadelphia. Only once was this trip interrupted and that by the great blizzard of 1888, when we were held up in the West Laurel Hill cut for nearly eight hours. There is no doubt, but that Christ Church had found itself and entered into its real Church life during the long rectorship of Dr. Orrick and under the guidance and wise counsel of Bishop Howe. Some of the Bishop's hopes were never realized, principally the establishment of a Diocesan School for Boys. The Bishop put his heart into that movement and risked and lost a considerable fortune. He could not secure the support of the whole Diocese, especially since the trend was toward making Bethlehem a Church educational center. The wealthy railroad and coal and iron men of that region were most generous in the support of those projects.

The masters at Selwyn Hall were always ready to help in the services. Many remember the Rev. William J. Wilke, the Head Master at the Hall, and Mr. Frederick P. Swezey, one of the instructors, who was afterwards ordained to the ministry.

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### *Bishops Talbot and Sterrett*

The Rt. Rev. Ethelbert Talbot became Bishop of the Diocese of Bethlehem, which name was chosen after the Diocese of Harrisburg had been set apart in 1905. Bishop Talbot who is so well known throughout the country, as well as at home, was the missionary Bishop of Wyoming and Idaho, from 1887 to 1898, when he was translated to Central Pennsylvania.

Bishop Talbot is near and dear to the loyal church people of Christ Church and the other church workers of the city. The Vestry know of his administrative efficiency and wonderful personality. This is no place for his biography. That is already written large in the annals of the Church and Diocese.

Bishop Talbot asked for assistance when he became the presiding Bishop of the American Church, and we have now become familiar with the personality of the present co-adjutor, the Rt. Rev. Frank W. Sterrett, who has already found a warm place in the hearts of the people of Christ Church. We remember his pleasing address on the occasion of our centenary dinner at the Rajah. Though we regret the absence of a resident Bishop, yet we yield to the wisdom of the choice of Bethlehem and are exceedingly grateful that Providence has given to us two such leaders and excellent co-laborers in the Master's vineyard.



THE RIGHT REV. FRANK W. STERRETT, D.D., LL.D.  
BISHOP COADJUTOR OF BETHLEHEM (1923)



## PART V

*In Memoriam**To The Greater Glory of God*

"Blessed are the dead, who die in the Lord."—Revelations 14, 13.

FROM the earliest days of Christianity it has always been the custom to remember the faithful, who have passed into the life beyond. Memorials in various forms are found in the earliest churches and in the catacombs of ancient Rome. Loving gifts have, therefore, found a place in the fabric of Christ Church. They furnish an historic record and evidence of the piety of the dead and of the faithfulness of the living to the memory of their loved ones. The earliest record of any such memorial gift is found in a note dated July 10th, 1826, as follows:

"Mr. and Mrs. Dunn present their respect to the Vestry of Christ Church and beg that they will accept two Prayer Books for chancel use in Christ Church," in memory of Mrs. Dunn's mother.

The next memorial of which there is a record is the gift of the Chime of Bells in memory of Isaac Eckert, and presented by his children. The letter of presentation was written June 19, 1874. A marble tablet on the wall of the vestibule, at the front of the church, reads as follows:

"To commemorate the name of their revered father, the late Isaac Eckert, senior warden of this church, this Chime of Bells was placed in the tower by his children, A. D. 1875. Henry S. Eckert, Rebecca E. Stetson, George B. Eckert.

### *Memorial Windows in the Nave and Transepts*

From time to time beautiful memorial windows have been installed in place of former colored glass windows, these gifts commemorating former parishioners active in Christ Church history. The following list, in regular order from transept to rear, represents in general a chronological sequence of gift as well:

### *Pulpit*

The marble and brass pulpit was given by Mrs. William R. McIlvain and Mrs. John C. Illig, in

memory of Edward Davies Smith, a vestryman for 51 years, and a Warden 30 years, who died January 12, 1902, aged 85 years and 10 months; and his wife, Henrietta Stichter Hahs Smith.

### *Organ*

The organ was given in memory of Mr. and Mrs. Henry S. Eckert and Mrs. Hunter Eckert by Mrs. Helena Eckert Meigs, Mary Winslow Eckert and Hunter Eckert.

### *Chancel Rail*

The Communion Rail and Sanctuary Gates are a memorial to Thomas D. Stichter, Vestryman and Superintendent of the Sunday School.

### *Sanctuary Floor*

The Sanctuary Floor of richly colored tiling was erected by the Women's Guild in memory of the Rt. Rev. M.A. DeWolfe Howe, first Bishop of the diocese of Central Pennsylvania, of which Christ was the Pro-Cathedral during his incumbency.

### *Altar Cross*

A cross on the altar is the gift of Mrs. John B. Brooke in memory of her granddaughter, Katherine Brooke Wittman, daughter of Mr. and Mrs. Noel B. Wittman.

### *Cross on Church Spire*

The cross on top of the spire is the gift of Richmond Legh Jones, a Vestryman for many years.

### *Memorial Lighting System*

The present lighting system, both of the nave and chancel, is a memorial to Isaac Hiester, a vestryman and the junior warden for many years.

### *Chancel and Reredos*

The Chancel Window is in memory of Lewis Heckroth and Oliver M. Weand. The Reredos was erected by Miss Clara Gries.

### *Choir Stalls*

Brass plates on choir stall bear inscription; "‘Memorial.’" They are the gift of "‘A poor wom-

an requesting that after all just debts were paid, remainder be given to the church.' "

Desk in choir given in memory of Miss Harriet M. Warner, 1876.

### *Alms Basins*

Large Alms Basin given in memory of George W. Morgan, died Dec. 30th, 1872.

Two Alms Basins given in memory of Mrs. Mary Keim Weidman.

Two Alms Basins given in memory of Dr. W. Murray Weidman.

SILVER PATEN the gift of Samuel Cook Mayer and his wife, Mary Hunter Mayer, in memory of their infant son.

### *Wood Chapel Memorial*

The Parish Building and Sunday School is a Memorial to Miss Lucretia Dash Wood, who by her will carried into effect her oft expressed wish for increased facilities for this work.

*North Transept*

Crucifixion Window. Figure of Christ on the Cross and inscription: "By Thy Cross and Passion, Good Lord, deliver us." The Just shall live by faith. 2nd Saml, 1st Chapt., 25th and 26th verses.

In memory of William Gries. Born December 1st, 1796, died April 12th, 1857.

In memory of John M. Gries born March 22nd, 1828, died June 13th, 1862.

*South Transept*

Nativity Window. Christ In the Manger of Bethlehem. Inscription: "'By Thy Holy Nativity, Good Lord, deliver us.'"

George May Keim, Obiit, June 10th, 1861.

Julia M. Keim, Obiit, May 12th, 1857.

Memorial presented by their children:

George de Benneville Keim

Charles Wetherill Keim

Henry May Keim

Julia Mayer Keim Behne

Susan Douglass Keim Mayer.

Mary May Keim Weidman.

### *North Aisle Windows*

1. In memory of Howard McIlvain, born October 26th, 1839, died November 15th, 1862.

2. In memory of Levi B. Smith, died 1876, and Emily H. Smith, born 1806, died 1882.

Inscription: "Looking Unto Jesus, the Author and Finisher of our Faith."

3. In memory of Harriet Baird, died January 24th, 1864; Rebecca Baird, died, November 9th, 1857; Martha Rutter Baird, died November 17th, 1864.

Inscription: "These are They which follow the Lamb, wheresoever He goeth." Rev. XIV, iv.

"Blessed are the Dead which die in the Lord from henceforth, saith the Spirit, and their works do follow them." Rev. XIV, xiii.

4. "To the glory of God and in loving memory of George de Benneville Keim, born and baptized in this parish, 1832, died 18 Dec. 1893."

5. In memory of Mary Keim Stauffer, born December 4, 1842, died Aug. 2, 1891.

Inscription: "'Be Thou faithful unto death, and I will give thee a crown of life.'" Rev. II, iv.

6. "Then lay their hands on them and they receive the Holy Ghost. Acts viii, xvii. The gift of Clara P. Harrison, 1903."

### *South Aisle Windows*

1. In memory of John Pringle Jones, 1812-1874; Elizabeth Hiester Jones, 1810-1885, (their niece Ellen F. Sheaf married General David McGregg.)

2. In memory of Ellen C. Knabb, died 1875.

Inscription: " 'Now Jesus loved Martha and her sister.' "

3. In memory of J. Glancy Jones, died March 24, 1878; Anna Rodman Jones, died July 14th, 1871.

Inscription: " 'The memory of the Just is blessed.' "  
Prov. X, vii. "Hope thou in God." Ps. XLII, xi.

4. In memoriam James Lorraine McLenegan, died April 27th, 1889. In memoriam, De Benneville Keim, entered Eternal Life, Nov. 22, 1885.

Inscription: " 'I am the Resurrection and the Life, and he that believeth in Me, though he were dead, yet shall he live.' "

5. In memory of Joseph Lybrand Stichter, died May 21, 1884; Elizabeth Diehl Stichter, died February 25, 1897.

Inscription: "Yea, upon the harp will I praise Thee, O God, my God."

6. "'Then cometh Jesus from Galilee to Jordan unto John to be baptized of him.'" St. Matthew 3, xii. "The gift of Clara P. Harrison, 1903."

### *Baptistry*

West Side of north transept. Mosaic inscription on north wall:

"This Baptistry is erected by Mary Trexler Eckert to the greater glory of God and in loving memory of George Brown Eckert and their son, Henry Sweyer Eckert. A. D. 1901."

The front is inscribed; "'One Lord, one Faith, one Baptism,'" and stands upon a marble and mosaic floor with oak and bronze railing and panelled oak side wall.

On the west side wall is a memorial panel window of Christ with a staff and lamb, and the inscription: "'This window is placed by Mary T. Eckert as part of this memorial Baptistry. A. D. 1901.'"

Corresponding window in south transept, west side. Inscription: "In loving memory of Annetta K. Lerch, died Jan. 20, 1902."

### *Wall Memorials*

**N**ORTH WALL, adjacent to transept, marble tablet: "In loving memory of *Anna Rodman Jones*, wife of Nathaniel Ferguson, daughter of Richmond L. Jones and Margaret, his wife. Born Nov. 24, 1872. Died Feb. 16th, 1904."

Inscription: "'Make her to be numbered with Thy saints in Glory Everlasting.'"

**S**OUTH WALL, adjacent to transept; bronze tablet: "To the Glory of God and in loving memory of Henry May Keim, for Thirty-five years a vestryman of this church, 1864-1899. Born August 16th, 1842. Entered into rest, February 18, 1899. A faithful friend. An earnest churchman. A sincere Christian."

A Memorial Window in the Sunday School was presented by the teachers and scholars in recognition of the services of Edward Frees, Librarian.

A brass Cross is the gift of Susan Douglass Keim Mayer.

Two steel engravings: "The Presentation," and "The Shepherd" are a memorial to Dora E. Mutchler, March 20th, 1925, presented by Miss Etta Mansfield.

### *Parish Rectory*

The rectory on Windsor Street was a gift to Christ Church under the provisions of the will of Mrs. Oliver M. Weand.

### *Flower Memorials*

In 1901 the custom of having flowers on the altar as a memorial to former parishioners of Christ Church was instituted with the approval of the rector, Dr. William Pendleton Orrick, by Mrs. Helen Brooke Wittman. Shortly afterward she relinquished this responsibility because of moving her residence to Douglassville. Since then the work has been carried on by Miss Marian Douglass Weidman.

The original list of parishioners who had flower days included Mrs. George Morgan, Miss Wharton, Mrs. Jane Addison, Miss Clara Gries, Mrs. Ellen Bacon, Dr. W. P. Orrick, Mrs. Richard Hall Jones, Mrs. Sarah Eckert Potts, Miss Rose Seltzer, Miss Ellen Knabb, The Misses Stauffer, The Broth-

erhood of Saint Andrew, Miss Annie McIlvain, Mrs. John E. Wooten, Mrs. Cyrus G. Derr, Mrs. Wm. R. McIlvain, Mrs. O. M. Weand, The Misses Benade, Mrs. Prince R. Stetson, Mrs. Hunter Eckert, Miss Dalzell, Mrs. Stanley Bright, Mrs. Heber Smith, Mrs. Bessie Seyfert Roland, Mrs. Horace Roland, Mrs. Herman Strecker, Mrs. Henry May Keim, Miss Kathryn Bland, Mrs. Richards, Miss Smith, Miss Emily Clymer.

The 1926 list of altar flowers includes those in memory of Arthur Spayd Brooke, Capt. Richard Hall Jones, Thomas D. Stichter, W. Murray Weidman and Mary May Keim Weidman, Mr. and Mrs. Joseph L. Stichter, Frederic W. Nicolls, Richmond L. Jones and Anna Rodman Jones Ferguson, Dr. Orrick, Mrs. Jane Addison, George B. Eckert, Henry Millholland, Thomas P. Merritt, Julia M. Keim of Philadelphia, Wilhelmina Holmes McKnight, George S. Pomeroy, Sr., Edwin L. Mayer, Isaac Hiester, Mrs. Ellen E. Jones, Mrs. Richard Hall Jones, Dr. James Smith Ford, Mrs. George B. Eckert, Dr. F. McN. E. Howell, George de Benneville Keim and his wife, Bettie T. Keim of Philadelphia.

Among the present donors are Mrs. Wm. Seyfert, Mrs. Edwin A. Quier, Miss Lily D. Stichter, Mrs. Minnie Taylor Nicolls, Mrs. Wm. K. Eckert,

Miss A. A. Bell, Mrs. Graham Johnson, Miss Weidman, Mrs. Isaac Hiester, Miss Florence Anspach, Mrs. Howard Rich, Miss Elizabeth D. Nagle, Mrs. Wm. McLenigan, Mrs. Howard L. Hoff, Miss Mattie Acker, Miss Emily Bard, Mrs. Horton, Mrs. Wm. E. Richardson, Mrs. T. H. Hardcastle, Miss Helen Guthrie Cleaver, Mrs. John Kirst, Mrs. Robert Grey Bushong, Miss Lance, Edward S. Kerper, Mrs. A. H. Rothermel, Mrs. Carrie Derr Archer, Mrs. Mary McIlvain Kutz, Mrs. Howard L. McIlvain, Mrs. Holly E. P. Stewart, Mrs. Frederick A. Roland, Mrs. H. B. Hagy, Mrs. Abercrombie, Mrs. Robert Holmes, Mrs. Wellington M. Bertolet, Mrs. S. S. Hill.

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## In Memoriam

EDWIN L. MAYER

At a special meeting of the vestry of Christ Church held on September 17, 1924, to take action on the death of the Junior Warden, Mr. Edwin L. Mayer, the following minute was unanimously adopted:

In the death of Mr. Mayer, the vestry recognizes that the Parish has suffered a loss that cannot be replaced. He entered the Vestry more than twenty-six years ago and was immediately elected to the office of Treasurer. This position he regarded as a sacred trust and for more than a quarter of a century he discharged its arduous and exacting duties with painstaking care and conscientious fidelity. Never for a moment did he complain about the burdensome pressure of the work. He gladly and cheerfully accepted its full responsibility with a mind to every detail. To him it was a signal opportunity for active and willing service in the cause of the Master.

Mr. Mayer loved the church with a deep and abiding affection and with a genuine spirit of personal consecration he adopted its ideals as the guiding principles of his life. To him it was in a Scriptural and basic sense, the house of the Lord. Its noble liturgy of praise and prayer was the inspiration of his heart and the joy of his soul. He made it a point, in fact he esteemed it a priceless privilege, both in season and out of season, to participate in its services of public worship. His unfailing presence at the devotions of the sanctuary was an eminent example of true religious piety.

Mr. Mayer was personally interested in every good work that brought the light and joy of the Gospel to hearts that were burdened with distress. He could always be counted on to give his time and energy to the advancement and furtherance of every worthy cause.

His personal character was in harmonious accord with the professions of his faith. He was upright and honorable, patient and kind, considerate and sympathetic. He was not given to harsh words, to a domineering manner, to vain and empty speech. He sought a place among the meek and lowly. Courtesy and gentleness formed the fabric of his soul. All his life he was in every situation the earnest Christian, the gracious and unassuming gentleman.

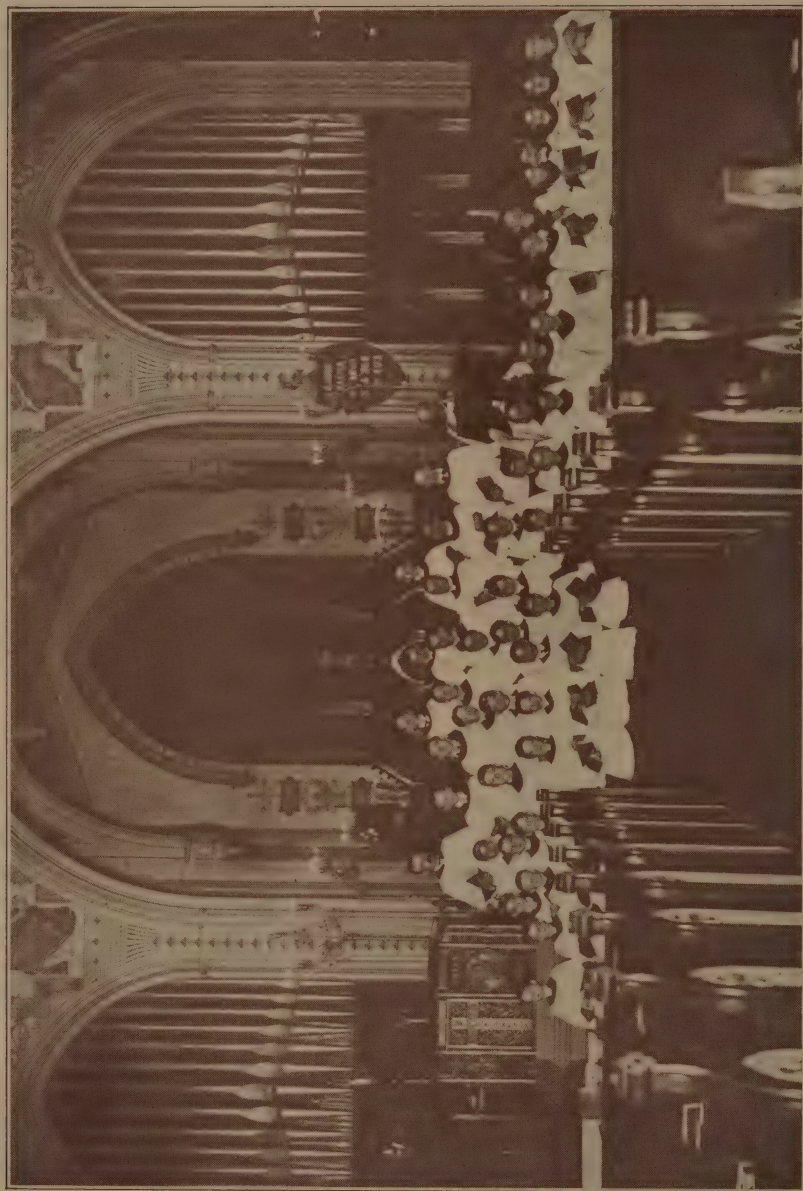
In adopting this minute we are mindful of his sorrowing widow, to whom we extend our heartfelt sympathy in her trying bereavement.

From the minutes.

Attest: H. B. Hagy, Clerk.

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CHRIST CHURCH CHANCEL AND CHOIR IN 1890. THE REV. DR. ORRICK IN THE CHANCEL

## PART VI

*Wardens and Vestrymen*

JOHN WESLEY declared in the preface of his Prayer Book, designed for the use of his followers of this Country, that the Church of England was the best constituted National Church in the world, and the Episcopal Church, as her legitimate daughter, inherits her traditions as well as her doctrines and principles. In the Episcopal Church the congregation elects the vestry. The Rector and vestry select the Wardens and Delegates. The vestry have the duty of selecting a Rector, subject to the approval of the Bishop. A Rector once elected and installed is chosen for life, subject of course to good behavior. The Church carefully guards and insures the education and training of her ministry and then expects them to be well received and well treated. The true ideal of a Pastor and the people is intended to be a permanent one. While the ministry is of vital importance, it is not effective unless it is supported and sustained by the intelligent cooperation of the wardens and vestrymen. When both function efficiently there is always satisfaction and progress.

Christ Church can boast of a long line of faithful Churchmen who have been both loyal and generous. We have known a considerable number of them personally: William McIlvain, Dr. Murray Weidman, were among the number of staunch citizens and Churchmen who filled the office, with conscience and ability in Bishop Howe's day. In later times Louis Richards, Esq., and Isaac Hiester, Esq., were notable for their interest in preserving the record and traditions of the parish. Among many others we would fail to preserve an important record if we did not record the labors of the late treasurer of the Parish, Mr. Edwin L. Mayer, who served so long and faithfully.

1760

*1st Petition*

WILLIAM BIRD and others,

JOHN PATTON

F. PRICE

JAMES WHITEHEAD

1763

JAMES SEELY

MARK BIRD

PETER WITHINGTON

GEORGE HINTON

*1st Vestry* (?) June 12th, 1765EDWARD BIDDLE } *Wardens*

JAMES DIEMER }

JAMES READ

JOHN PATTON

JOHN PRICE

JAMES WHITEHEAD

*Sidesmen*

JAMES SCULL

JOHN SCULL

JASPER SCULL

JAMES REES, *Sexton*

1767

JOHN PRICE } *Wardens*

JAMES SEELY }

JAMES SCULL

JASPER SCULL

JOHN SCULL

WILLIAM SCULL

JAMES SANDS

1765

*2d Petition*JAMES DIMES (probably  
Diemer)

EDWARD BIDDLE





INTERIOR OF CHRIST CHURCH

## *Vestrymen of Christ Episcopal Church, Reading, Pa.*

*1763 to 1926*

WELLINGTON M. BERTOLET (1921- —)	GLANCY J. JONES (1865)
MARK JOHN BIRD (1763)	PRINGLE J. JONES (1865)
HIESTER CLYMER (1865)	RICHMOND L. JONES (1875-1923)
CYRUS G. DERR (1924- —)	DEBENNEVILLE KEIM (1879)
ISAAC ECKERT (1865)	HENRY M. KEIM (1875)
GEORGE B. ECKERT (1888-99)	JACOB KNABB (1875-89)
HUNTER ECKERT (1906)	EDWIN L. MAYER, <i>Treasurer</i> (1898-1924)
HENRY S. ECKERT (1875-94)	
WILLIAM K. ECKERT (1924- —)	WILLIAM McILVAIN (1865)
HENRY EPPHIMER (1875-80) <i>resigned</i>	WILLIAM R. McILVAIN (1875-1914)
J. LAWRENCE GETZ (1875-77) <i>resigned</i>	WILLIAM McILVAIN (1919- —)
H. B. HAGY, <i>Clerk</i> (1909- —)	DAVID McKNIGHT (1865)
ASA M. HART (1865)	A. H. MERRITT (1903-09)
ISAAC HIESTER (1875-1921)	THOMAS P. MERRITT (1888-1916)
GEORGE HINTON (1763)	HENRY MILHOLLAND (1919-23)
AUGUSTUS W. HOFF (1906-26)	CHARLES A. MILLS (1922-—)

WHARTON MORRIS (1875-77) <i>resigned</i>	JASPER SCULL, <i>Sidesman</i> (1763)
FRED W. NICOLLS, <i>Clerk</i> (1875-1911)	JAMES SEELY (1763)
GUSTAVUS A. NICOLLS (1865)	WILLIAM SEYFERT (1907-—)
JOHN PATTON (1765)	EDWARD D. SMITH (1865-1902)
GEORGE S. POMEROY (1886-88) <i>resigned</i>	HEBER L. SMITH (1911-26) <i>resigned</i>
HOWARD POTTS (1911-27)	LEVI B. SMITH, <i>Clerk</i> (1875-76)
JOHN PRICE (1765)	RANDOLPH STAUFFER (1917-)
HARRISON E. QUEREAU, <i>Treas.</i> (1925-—)	A. K. STAUFFER (1904-06)
JAMES READ (1765)	PRINCE R. STETSON (1876-1921)
JOHN L. RHOADS, <i>Clerk</i> (1888-1903)	JOSEPH L. STICHTER (1865-84)
WILLIAM A. RICHARDS (1865)	THOMAS D. STICHTER (1877-92)
WILLIAM H. ROBINSON (1875)	DR. W. MURRAY WEIDMAN (1867-1902)
HORACE ROLAND (1902-17)	HENRY WEIGEL (1877-88)
JAMES SCULL, <i>Sidesman</i> (1763)	JAMES WHITEHEAD (1765)
JOHN SCULL, <i>Sidesman</i> (1763)	PETER WITHINGTON (1763)





CHRIST CHURCH CHOIR, A. D. 1926  
Miss M. Evelyn Essick, Organist and Chorister.  
Rev. Frederick A. MacMillen, Rector.

*Charter Applicants—Vestry Jan. 8, 1824*

THOMAS DUNDAS	FREDERICK KELLOGG
MARKS JOHN BIDDLE	CHARLES BAUM
HENRY STYLES	GEORGE GETZ
GEORGE DEBENNEVILLE KEIM	NATHANIEL P. HOBART
DEBENNEVILLE KEIM	DAVID N. CAMP
DANIEL HARTLEY	WILLIAM P. ORRICK

MARKS BIDDLE  
GEORGE DEBENNEVILLE KEIM } *Wardens*

*Other Charter Applicants*

J. PRINGLE JONES	G. A. NICOLLS
J. L. STICHTER	D. E. STOUT
E. D. SMITH	J. GLANCY JONES
W. A. RICHARDS	DAVID MCKNIGHT
GEO. W. MORGAN	RICHMOND L. JONES
BEVERLEY R. KEIM	ASA M. HART
J. KNABB	HENRY M. KEIM
J. LAWRENCE GETZ	JNO. W. CHRISTMAN
B. F. OWEN	

1842

JOHN S. RICHARDS, elected  
Clerk of Vestry  
HENRY RHOADS  
JOS. L. STICHTER  
JOHN S. RICHARDS  
Elected Delegates to the  
Convention.

*Vestry of January 16, 1865*DAVID E. STOUT, *Senior Warden*BILLIE TODD, *Junior Warden*

J. PRINGLE JONES  
ISAAC ECKERT  
JOSEPH L. STICHTER  
EDWARD D. SMITH  
WILLIAM A. RICHARDS  
GUSTAVUS A. NICOLLS

DAVID McKNIGHT  
J. GLANCY JONES  
ASA M. HART  
HIESTER CLYMER  
WILLIAM McILVAIN

*Vestry—April 12, 1909-1911*W. R. McILVAIN, *Senior Warden*ISAAC HIESTER, *Junior Warden*EDWIN L. MAYER, *Treasurer*

RICHMOND L. JONES  
THOMAS P. MERRITT  
WILLIAM D. SMITH  
P. R. STETSON  
WILLIAM SEYFERT

HORACE ROLAND  
HUNTER ECKERT  
AUG. W. HOFF  
FRED W. NICOLLS, *Clerk*  
A. HOWARD MERRITT

## *Wardens and Vestrymen—1919-1925*

HUNTER ECKERT, *Senior Warden*

\*ISAAC HIESTER, *Junior Warden*

(March 14th, 1921)

H. B. HAGY, *Secretary*

\*EDWIN L. MAYER, *Treasurer and Junior Warden*

(Sept. 21st, 1924)

HARRISON L. QUEREAU, *Treasurer*

*(September 24, 1924)*

\*RICHMOND L. JONES  
(July 2d, 1923)

\*PRINCE R. STETSON  
(May 6th, 1921)

WILLIAM SEYFERT  
AUGUSTUS W. HOFF

HEBER L. SMITH

\*HOWARD J. POTTS  
WILLIAM McILVAIN

RANDOLPH STAUFFER (1917)

\*HENRY MILHOLLAND (1918)  
(Nov. 14th, 1923)

\*HORACE ROLAND  
(Nov. 12th, 1917)

WELLINGTON M. BERTOLET  
(1921)

CHARLES A. MILLS (1923)  
CYRUS G. DERR (1925)

\*Died

*Present Vestry—1926*HUNTER ECKERT, *Senior Warden*AUGUSTUS HOFF, *Junior Warden*HARRISON E. QUEREAU, *Treasurer*HENRY B. HAGY, *Secretary*

WILLIAM SEYFERT

WELLINGTON M. BERTOLET

HOWARD J. POTTS

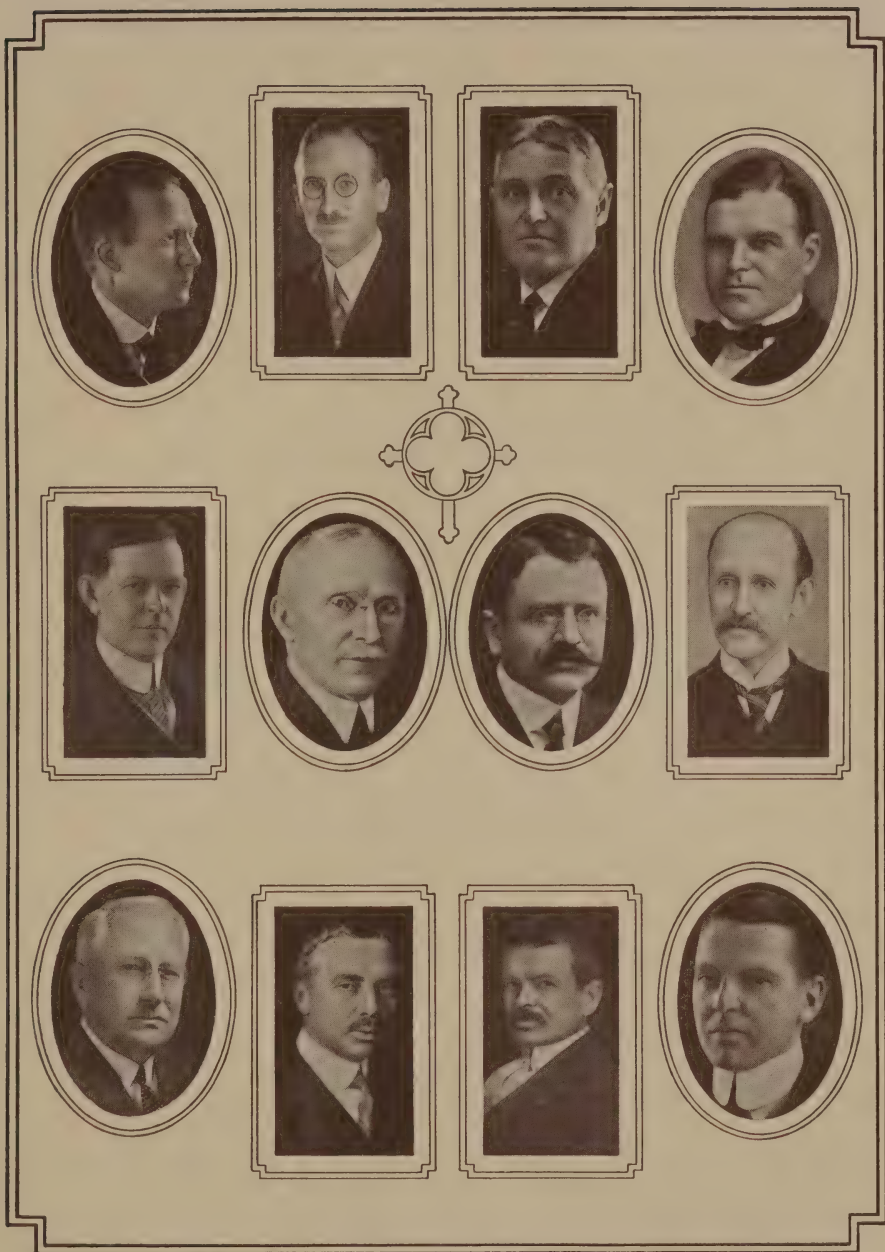
CHARLES A. MILLS

RANDOLPH STAUFFER

WILLIAM K. ECKERT

WILLIAM MCILVAIN

CYRUS G. DERR



THE VESTRY OF 1926

Charles S. Mills, Harrison E. Quereau, William Seyfert, Wellington M. Bertolet,  
 William Melvain, Cyrus G. Derr, Henry B. Hagy, Augustus W. Hoff,  
 Howard J. Potts, William K. Eckert, Hunter Eckert, Randolph Stauffer.



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## In Memoriam

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### *Howard J. Potts*

The Vestry of Christ Church adopted the following minute upon the death of Howard J. Potts:

Mr. Potts was elected a member of the Vestry on September 25, 1911, and served as such until his death on February 14, 1927.

He was a loyal Churchman.

By valuable counsel as a member of the Finance Committee, by enthusiastic and skillful direction of the Music Committee, and by faithful attendance upon all the duties of his office, he performed a very considerable service for the Vestry and for the Church.

We mourn his death as a grievous loss to the Church, to the Vestry and to all of us personally.

H. B. HAGY,

Clerk of the Vestry.

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## *Endowments*

The following Legacies to Christ Church are on record, and the income from same is received semi - annually and applied to the purposes designated by the donors:

Sarah McIlvain .....	\$1,000.00
Annie E. McIlvain.....	500.00
Julia Hiester Fund.....	1,000.00
Hawley Fund .....	500.00
Sara Dunn Wootten.....	4,122.11
William D. Smith, added to Endowment Fund .....	1,000.00
Julia McK. Behne.....	4,037.33
Weand Fund for Maintenance of Rectory	5,000.00
Weand Fund, added to Endowment.....	1,000.00
Catharine Jones .....	4,750.00
H. Lewis Heckenroth.....	200.00
Heirs of Mr. and Mrs. Horace Roland, Donation, added to Endowment Fund	1,000.00
William P. Orrick Memorial Fund.....	5,179.23
Emily A. Smith Estate, Income for Sun- day School Library.....	500.00

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## In Memoriam

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### *Thomas P. Merritt*

At a special meeting of the Vestry of Christ Church, held on December 31, 1916, the following action was taken:

The Vestry sorrowfully records the death of Thomas P. Merritt on December 29th, 1916, and gratefully expresses its appreciation of his consistent Christian life and useful services to this body, of which, for the past thirty years, he has been an honored member and to the Sunday School, of which, for the past twenty-eight years, he has been the beloved superintendent. He was exemplary in every relation, pure in thought, chaste in speech and conduct, honorable and liberal in his dealings, serene in trials, genial and considerate.

But his distinguishing characteristic was that he loved his fellow men. He delighted in associating with them, and in aiding movements for their welfare. He was as earnest in his private and public charities as in the management of his business and was unwearied in giving and laboring for the welfare of others.

As a mark of respect for his memory the Vestry will attend his funeral in a body and directs that these proceedings be published and that a copy of them be transmitted to his family with the respectful assurance of the sympathy of the Vestry in their bereavement.

From the minutes,

H. B. HAGY....Clerk of the Vestry.

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Sunday School Endowment Fund.....	1,035.00
Thomas P. Merritt, Voluntary Trust Income for use of Sunday School.....	2,000.00
Isaac Hiester Memorial Fund (Income Unexpended \$47.25).....	4,000.00
H. L. Heckenroth Legacy, Income for use of St. Luke's Chapel.....	100.00
Diocesan Endowment Fund.....	4,228.00
	<hr/>
	\$40,872.67

General Fund Invested:

In hands of Pennsylvania Trust Co....	\$47,400.00
In hands of Reading Trust Co.....	12,400.00
	<hr/>
	\$100,672.67

The following named persons left Legacies for the benefit of the Sunday School of Christ Church:

Edward D. Smith, \$1,000; J. Edward Frees, \$250; Miss Mary Jefferies, \$1,000; Rev. Wm. P. Orrick, \$1,000; William D. Smith, \$1,000; Mrs. Henrietta Smith, \$1,000; Mrs. Elizabeth Richards. \$500; Miss Emily Smith, \$500.

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## In Memoriam

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### *Frederick W. Nicolls*

At a special meeting of the vestry of Christ Church, held in the vestry room on May 18, 1911, the following action was taken:

The vestry has heard with deep sorrow of the death of Frederick W. Nicolls, which occurred at his home in this city on May 16, 1911. As a member of this vestry and as its clerk he was attentive and efficient in the performance of his duties and as a member of the Church he was constant in his attendance at its services and well exemplified in his life his Christian profession. His aims were lofty, his purpose unselfish, his assistance in good works ready and zealous and his treatment of others courteous, kind and generous. With an unusual measure of ability and a self forgetting industry he bore well his part in all the relations of life, achieved an enviable position in his profession and in the community and commanded the respect and regard of all with whom he came in contact and the devoted affection of his friends.

The vestry tenders to his family its sincere sympathy and as a mark of its respect for his memory, will attend his funeral in a body, and directs that a copy of these proceedings be transmitted to the family and furnished to the newspapers for publication.

From the minutes.

Attest: Edwin L. Mayer, Clerk pro tem.

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## Appendix A

### *Addenda from Original Sources*



THE SEAL OF THE S. P. G.

REPORT SENT BY THE REV. DR. BEARCROFT, AUGUST 19th,  
1760 TO THE ARCHBISHOP OF CANTERBURY.

“There are two Frontier Counties, in which the Society have no Mission at all. In & about Reading the chief Town of Berks, a Mission might be opened to great advantage; and the People are now about framing a petition to the Society & making a Subscription in order if possible to obtain an English Missionary in those places where there is at present scarce any religious Worship, except what is kept among the Germans in their own Language.

### *An Appeal*

TO THE VENERABLE SOCIETY FOR PROPAGATING THE GOSPEL  
IN FOREIGN PARTS:

The humble Representation of the subscribers, Inhabitants of the county of Berks in the province of Pennsylvania.  
Sheweth,

That the said county is a very large and growing one, situated on the frontiers of said province and hath never yet had any English Minister of any denomination settled in it, nor hath it had the happiness of being visited often by any of the Reverend Clergy of the interior counties, there being none whose cure is so near to us as to allow them to come hither without neglect of their proper parishioners.

That we much lament the case of our children and families who live entirely destitute of those instructions which we in our younger days had the happiness to be blest with in our native places, and are justly apprehensive that unless the Venerable Society will be pleased to extend their pious and charitable cure to us by fixing a missionary among us, we shall have the mortification of seeing our children brought up without any Idea of public worship or religious Ordinances.

That in this distress, having invited the Rev'd Doctor William Smith up to preach among us and having received encouragement from him to lay our case before your venerable body (whose tender concern for the extension of Christianity & welfare of His Majesty's Colonies have long been conspicuous), we have presumed to apply for your assistance humbly praying that you would be pleased to send over a Missionary to reside in Reading, the chief town of the county aforesaid, and to officiate also at Molattin a place fifteen Miles distant, where a church has for many years been built by a Society of English and Swedes who are desirous of having a Missionary of the Church of England and join with us in this application.

That in order to induce the Venerable Society to grant our said request we have in conjunction with the said Molattin Congregation entered into a Subscription obliging ourselves to pay yearly to such Missionary the sum of Sixty pounds Pennsylvania money, being about Thirty-eight pounds Sterling over and above what the Society may be pleased to allow him; which sum was readily subscribed by the inhabitants who seem resolved to give all further encouragement in their power to any worthy Minister the Society may be pleased to send over, for which purpose our best services shall not be wanting.

That for want of Ministers of the Church of England in these parts many people sincerely disposed to be among her members are drawn after various sorts of Sectaries, and which is still worse the Roman Catholic priests are making converts among us to the great grief of your petitioners and others, and that we believe a pious Ministry of the Church of England would be able to promote the interests of piety and virtue and to prevent a great body from leaving the Church for want of opportunity of attending public worship.

That if the Society have no particular person in view for us as Missionary, there is a young Gentleman Mr. Joseph Mather now in London, born of creditable parents in this province and educated at the College of Philadelphia, who we believe would do us good service if he could be prevailed upon to come to this place and undertake the fatigues to which a new Mission near the frontiers must necessarily be subject.

William Bird & others.

THE REV. ALEXANDER MURRAY WRITES FROM READING, DATED  
APRIL 9th, 1763.

"After my arrival here I lost no time in visiting the families of our Communion throughout my Mission. In this district of it, where the County Town of Reading lies, there are seven families of these amounting to the number of 48 Souls, of which twelve are under 7 years of age."

"In Morlatton the other District of the Mission, there are 36 families of our Church consisting of 232 Souls, whereof 65 are under 7 years of age; all of these are baptised to a very few, being chiefly of Swedish Extract."

"What the number of Inhabitants in this County is I have not been able to learn, only in this Town, which was founded about 11 years ago. There are 210 families, that is about 1300 persons, young and old, 110 of these families are German Lutherans, who have a minister of their own, and about half as many German Calvinists, the rest chiefly Quakers and a few Papists with 6 or 7 families belonging to our Church. The County for Miles round this is thickly peopled, but what few than Germans and Quakers, the former being computed 12 to 1 of all other nations together, and seem to be abundantly well provided in Teachers of one denomination or another, and as long as they are so Blindly attached to their Native tongue as they are at present an English Minister can be of no great service to them. For tho' they might be at no loss for English School masters yet they choose to send their Children rather to German Schools, which they have everywhere in great plenty.

I am, Rev'd Sir, &c.,

Alexander Murray.

In June 25th, 1765, he reports the congregation increased to 22 families, with 30 families at Morlatton, making 331, young and old. He baptised 39 children, and three adults, including an Attorney at Law who was bred among the Baptists and Quakers. He sometimes uses the Court House, and sometimes a private dwelling for services.

In 1765 the Churchwardens and Vestry of the Episcopal Congregation at Morlatton earnestly appeal for an additional stipend of 20 pounds.

Signed by

John Kerlin, John Warren, Wardens.  
John Godfrey, George Douglass, Mounce Jones, Peter Jones  
and John Old, Vestrymen.

### Second Report of Dr. Murray

Reading, 25, March, 1769

REV'd SIR,

The Catechumens I have under my charge make a proficiency to my wish & are become rather fond than backward as at first to undergo public examination in Church at stated times. To forward ye education & to instruct several of ye older poor people, I have occasion for some small tracts such as Lewis's Catechism, 4 doz., Treatise on that subject. There being no English Minister here before me, that sacred ordinance had been so generally lost, that it costs me unspeakable pains to remove ye people's prejudices & gain but a few to ye celebration of it, but as I have now 15 communicants I trust in God more will be encouraged to follow ye example. As I have more difficulties to conquer on this head than any else I must earnestly beg some suitable Tracts for my assistance. May I also crave 2 doz. small Husbandman's Manuel, 3 doz. Bp Gibson's Family prayer, 4 doz.; Do on ye Sacrament, 6 doz.; or any the most approved, short, plain common prayer Books & 1 doz. Bibles.

In Sept. 1767 when I was recovering from ye ague I was advised to ride into ye Mountainous grounds & to change ye air for the better confirming my health. Accordingly I was lead to traverse ye north west parts of this county till I came in yt course upon ye Banks of ye Susquehannah about 66 miles from here where several places had been planted by the Dutch and English who brought me four children to be

baptized after the form used in our Church; tho' ye father of one of ym was popish and both parents of another were Presbyterians. The Parents of ye other two were German Lutherans to whom our Liturgy is entirely agreeable. After that I was requested to proceed nine miles farther up the River to Baptize four more at Fort Augusta,\* which is ye farthest inhabited part yet of this country; The Parents of these professed themselves church people & lamented that their poverty had shut them up in a Wilderness at a distance from every place of public worship & indeed all ye different families as well as those that I had an opportunity of conversing wth in these places, modestly besought me to visit them again if it was but to christen ye children but once in a year or two as there was no English Clergyman of any persuasion in ye county but myself; & they never expected ye Dutch Ministers would visit them as they were unable to pay for their trouble and expences & the distance was too great to venture out to the nighest of them wt their children thro' an inhospitable Forest of 30 miles which disjoins ym from ye more thick inhabited parts of ye country. In this pitiable situation my heart bled for them but hardly knew how to gratify their ardent desires and could only give them some distant hopes of seeing me again & endeavored to exhort them in some way suitable to yr case inculcating the special necessity of private & family devotion in the meantime till ye Plantation by a more settled peace increased & that then ye Society might think of some means to supply yr spiritual wants. But alas to ye reproach of Christianity, of humanity indeed! These very people in about four months after this were all of a sudden disturbed by the merciless fury of one Frederick Stump, one of whose children I had also baptized, who wt his servant murdered nine Indians who lived thereabouts and tho' this horrid crime was immediately resented by his neighbors & he apprehended, yet they tho' innocent were all alarmed, and so a few only quickly abandoned their habitations for fear of the avenging hand of a ferocious injured nation, and were reduced wt yr wives and children to the last extremities of poverty & want, & dared not venture back to yr Plantations till the conclusion of the Indian Treaty held by Sr Wm Johnson last Fall at Fort Stanwix, when this massacre wt other causes of yr discontent was inquired into & they appeased; and satisfied to cede their lands at Fort Augusta & for a considerable distance to ye back of that and received the compensation agreed upon from the Honourable Mr. Penn's Commissioners who assisted at this treaty. And now that it hath pleased God to restore peace to these unfortunate adventurers they are with numbers besides hastening back wt heart and hand to their desolate habitations & afford a promising prospect of forming an extensive settlement about Fort Augusta where ye lands are rich, high and healthy, & will ere long be divided from this county of Berks into one by themselves, & their County Town will be where ye Fort now stands conveniently situated for communication & Trade at ye Forks of ye East and West Great Branches of the Susquehannah, as you may see in the maps of this Province, & is about 75 miles from this Town thro' which the Inhabitants there must pass to Philadelphia & wt that view ye lands adjoining ye Fort were in January last laid out into a proprietary manner & a public road from there to this town, confirmed by our Governour & Council, which will be of singular advantage to both places, as it opens thro' them a shorter way than ever of carrying the Indian Furs, &c., chiefly by water from as far back as Fort Pitt & ye Illinois to ye main staple at Philada.

In this view of things it might not be beneath ye care of ye Society to become ye first religious Patrons of this infant Colony at Fort Augusta & such early notice taken of them it is likely would attach them to the Interests of our Church above all others by whom they had been overlooked in yr low & mean beginnings. They were all desirous to see me again at more leisure, & I could have wished to have stayed longer among them then & performed more ministerial duties but a change of weather obliged me to return soon for fear of a relapse at that distance from home. But should this Colony make such

progress as is generally expected I might once more go out into it, & learn what manner ye Society cou'd be of some service to it & whether a Schoolmaster would not in the first place be the fittest instrument to instruct & initiate the People & yr children. The principles of our Church imbibed by these in youth wou'd leave some lasting impressions in her favour for life. I was to have advised the Society of this excursion last Spring but the dispersion of the Planters made me think my accounts then wou'd savour only of useless ostentation, therefore I forebore. There will be upwards of one hundred families settled ye ensuing Summer within twelve miles of Fort Augusta. I shall be glad in short to know the Society's mind wth regard to them & shall wth ye greatest cheerfulness do what lies in my small power in this or in anything else they shall judge may answer ye pious ends of yr Mission, let ye task be ever so laborious. If I was to be sent out in ye Society's name it were not amiss that I had transmitted me such small Tracts as I have requested for my people here, especially a pretty many of the Husbandman's Manuals & Bishop Beveridge's Tracts on ye excellency of the Common Prayer to be distributed among the people in general.

I am, wth real esteem,

Rev'd Sir, &c.,

ALEX<sup>r</sup> MURRAY.

\*Fort Augusta was one of the four barricaded posts in Berks County, to protect the settlers from the Indians, and were places of refuge in the time of danger.

Fort Augusta was the furthestmost post and was stronger and larger than any of the others. It was situated at the forks of the Susquehannah, where the town of Sunbury now is. Berks County then extended to that distance, but was afterwards divided and two other counties were formed from what was originally the one County.



The Murray Homestead afterwards in possession of the Haak family, located on the north side of Perkiomen Avenue, between 15th and 16th Sts.



The Corner-Stone from the Murray Home

**Second Petition of the Reading Vestry**

The petition of Churchwardens and Vestry of the  
Episcopal Congregation at Reading in the County  
of Berks and province of Pennsylvania,

Most Humbly Sheweth,

That your petitioners do with the sincerest gratitude acknowledge the important favor shewed them in opening a mission for the relief of their spiritual wants in this frontier part of His Majesty's Colonies, and in return, are disposed to do everything incumbent on them to settle it on a respectable and lasting foundation, to the best of their abilities. With this view your petitioners lately addressed the General Assembly of this province for the benefit of a Lottery to assist them in Building an Episcopal Church in the County Town of Reading and accordingly an Act was readily passed granting them, (among others), Three Hundred and fifteen pounds for that pious and commendable purpose. To this sum your petitioners have bound themselves to add Two Hundred pounds.

We have good reason to expect, that when our Church is finished many more will associate with us and enable us soon after to purchase a Glebe and parsonage house.

And we hope from the growth of our Congregation to raise our Minister's Salary by renting the pews to more than the amount of what we have at this time concluded upon which tho' much under what we could wish is in our present situation as much as we can Grant.

We are conscious that we have done and are still ready to do as much for the support of our Mission as any people in like circumstances perhaps in America. And while we are in a fair way of increasing more and more and are struggling in our infancy to provide a decent place of public worship and a better maintenance for our pastors in time coming, we would wish that the Society could generously enough come in to aid our cheerful tho' weak endeavors and grant the present incumbent on their part Fifty pounds sterling of annual Salary, which considering the Labors of this extensive mission and the growing expenses of Living, is with all we can yet contribute but moderate encouragement for a Clergyman in it and a narrow subsistence for a family.

Reading as it is confessedly the second Inland town in America and but thirteen years standing has the most promising appearance of soon becoming the first, as the River Schuylkill, on whose Banks it is pleasantly and commodiously situated is in a great part already cleared for Navigation and trade to as far as the flourishing metropolis of Philadelphia.

And as it adds to its Honor and happiness that it has so early attracted the affectionate notice of the Most Venerable Society, your petitioners hope by their conduct on all occasions to shew themselves worthy of the continuance of their countenance & patronage.

To know the success of our humble petition would not a little contribute to forward our present public undertakings and which are confident will be totally marred in the event of our worthy Missionary's removing before they are finished, which it is evident he will be reduced to the necessity of doing under the present circumstances. But this would fain hope the Society in their abundant care and goodness, will timeously prevent by complying at this critical juncture if possible with our so necessary and earnest request, which with all due deference we submit to your most serious consideration.

And your petitioners as in duty bound shall ever pray, &c.

James Dimes, (probably Diemer)

E. Biddle,  
Churchwardens.

John Patton,  
F. Price,  
Jas. Whitehead,  
Vestrymen.

Reading, June 12th, 1765.

In December 1771, Dr. Murray negotiated the sale of his home to his friend, Edward Biddle, but it seems that the sale was never consummated because of the objections of Mr. Biddle's wife. The ballot had not yet been given to women, but it seems evident that the veto power was already possessed by them as the following letter indicates. It was addressed to Mr. Edward Biddle, Attorney at Law, Reading, and is as follows:

Reading, 5th. December 1771.

SIR:

In case your Lady should not, by the 15th. day of May next, be reconciled to the purchase you have made of the House and Lot I now live on, I hereby engage to release you and all concerned therein, from the Articles of agreement Relating thereto, which we entered into the 2 instant, and will Retain the Premises for my own use; I am

Sir

Your Most Affectionate and Humble Servant,

Alex. Murray.

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Mr. Edward Biddle, in 1777, then in a declining state of health, and no longer in Congress, apparently entertained sentiments not accordant with the measures pursuing; and in the fervid style of elocution, for which he was distinguished, he often exclaimed, that he really knew not what to wish for. "The subjugation of my country," he would say, "I deprecate as a grievous calamity, and yet sicken at the idea of thirteen, unconnected, petty democracies; if we are to be independent, let us, in the name of God, at once have an empire, and place Washington at the head of it."

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"The Sewing Society of Christ Church, Reading." Book in possession of Thos. D. Stichter, 1884, given by him to Mrs. C. E. H. Jones. Constitution in handwriting of Dr. Morgan. Its object, according to the Constitution, was to aid the pecuniary interests of the Church and promote its prosperity in general. Active membership \$1.00 per annum, Honorary membership for life \$10.00. Officers: Director, Vice Director, Secretary and Treasurer and 7 members of the Board of Managers, held weekly meetings and annual meetings on Easter Monday.

Directress to have the authority to contract sales to the amount of \$15.00, without consent of the Managers. To sign all orders on the Treasurer.

First Officers: Directress, Miss Mary Epplee; Vice Directress, Mrs. Mary Gitson; Secretary, Mrs. Elizabeth Morris; Treasurer, Miss Harriet Baird. Managers: Mrs. Margaret Richards, Mrs. Elizabeth Anderson, Miss Lydia Gordon, Miss Elizabeth Baum, Miss Martha R. Baird, Miss Jane D. Biddle, Mrs. Lydia Ann Hiester.

Mrs. Mary Richards, succeeded Miss Epplee as Directress. The Society held several fairs. The earliest date anywhere in the book of minutes is 1838. No minutes entered after 1851.

# The Conditions,

ON WHICH THE PEWS IN

## CHRIST CHURCH, IN READING,

WILL BE RENTED, ARE AS FOLLOWS.

EACH Pew will be set up to auction by its number. The person who bids the greatest sum will be entitled to the exclusive use of the Pew at all times, when the Church is open for divine service, or other public occasion, for one year, from the fifteenth day of August, one thousand eight hundred and twenty-six.

The one-half of the sum bidden must be paid on or before the fifteenth day of next September, and the remaining half on or before the fifteenth day of February, A. D. eighteen hundred and twenty-seven, and so on half yearly, in advance, as long as the renter has possession of the Pew.—But the renter may pay the whole year's rent in advance if he thinks proper. If the rent is not paid at any time for thirty days after it becomes due, and has been demanded in writing, the Vestry may, if they think proper, take possession of the Pew, or rent it to another person, and may also proceed to recover the rent due by suit before a Justice of the Peace, in the same manner as other debts under one hundred dollars are or may be recoverable by law.

If the Vestry wishes to repossess the Pew, or the renter to give it up at the expiration of any year, notice must be given in writing three months before, otherwise it will be considered that the renter will continue to hold the Pew for the ensuing year at the same rent, and on the same terms he held it for the year preceding.

Every person who rents a Pew will sign a copy of these conditions, stating the number of Pew or Pews he or she rents, and the rent to be paid, and will be entitled to a copy of these Conditions, together with a certificate signed by the Wardens of the Church, in behalf of the Vestry, of the number of the Pew, and the rent to be paid, and that the renter is entitled to the use of the Pew for one year, agreeably to the said Conditions.

The six Pews, numbered 26, 27, 1, 2, 51, and 52, are reserved for the use of strangers, and those inhabitants belonging to the congregation who may find it inconvenient to rent Pews.

We, the subscribers have rented the Pews as per numbers, set opposite our respective names/subject to the above Conditions, and shall also set opposite our names.

Witness our hands, &c.

We, the Wardens of Christ Church, in Reading, do, for the Vestry of the said Church, certify that

*Nath. P. Kobart Esq.* has rented Pew No. 34, for one year, for

*Eighteen dollars* — subject to the above Conditions. Witness our hands,

the *fifteenth* day of *August* 1826

*Nath. L. Dism* } *Mary*  
*Geo. D. Stern*

*Due Septem. 1<sup>st</sup> 1826 from Nathaniel P. Kobart Esq. Ninis dollars*  
*Half year advanced*

*Bennett Nolan*

From the Original, in the Possession of J. Bennett Nolan, Esq.

Some lawyer-vestrymen evidently prepared this elaborate form, at the time of the building of the brick church. It seems to have been in use for some time.

*Memorial to Bishop Howe*

Tablet in Saint Luke's Church, Philadelphia.

"Mark Anthony DeWolfe Howe, born 1808, died 1895, rector of St. Luke's Church 1841-1871, Bishop of Central Pennsylvania, 1871-1895," and beneath is the inscription:

"A wise father in home, in parish and in diocese;  
A lover of friendship and a constant friend;  
Firm in his opinions yet speaking evil of no man;  
Endowed with the wisdom of men and with that which  
cometh from above.  
A priest who ministered with reverence and dignity;  
A preacher who made his hearers feel the life and  
power of the Word of God;  
A bishop who served well his own flock,  
And strengthened the counsels of the Church.  
This tablet is placed here that he may still speak."

From a book on the family by de B. Randolph Keim, a cousin, (though not a first cousin) of my mother, Mary May Keim Weidman.

In 1915 a lot on N. 5th Street, the present site, was given by Mrs. Rebecca Price, wife of John Price, a former warden of St. Mary's was conveyed by James Diemer, also a warden to James May, Marks John Biddle and George Douglass in trust for the erection of an Episcopal Church and as a burial ground for Episcopalians, etc. The name was changed to Christ Church after the church in Philadelphia where Washington had worshipped and whose rector, William White, had been chaplain of the Continental Congress.

In 1822 a building committee was named composed of George de B. Keim, Benneville Keim and Nathaniel P. Hobart to which William Pendleton Orrick (who married Ann May Keim, a daughter of George de B. Keim) was added. On May 10, 1826, in the presence of the Diocesan Convention the church was consecrated by Rt. Reverend Bishop White.

In 1837 a parsonage was purchased by the ladies of the congregation. In 1842 a small gallery was erected in the east end of the church, containing 8 pews to accommodate 40 persons. In 1843 the interior walls were painted a stone color.

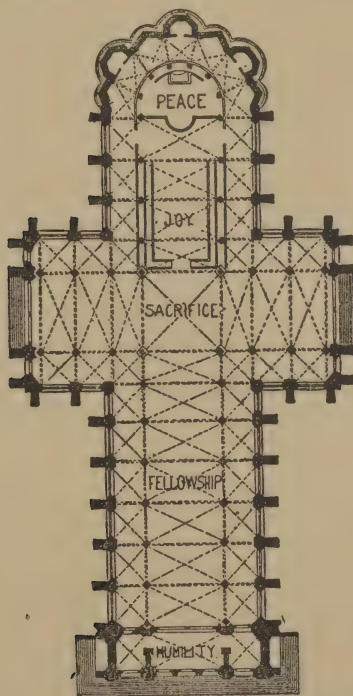
In 1847-8 the church edifice was enlarged and greatly beautified. It was reopened by the Bishop of the diocese with appropriate services on the fourth Sunday after Epiphany, June 30th, 1848. The edifice was extended 32 feet, 6 inches by removing the tower at the west end. The vestibule was enlarged the width of the church. The entire interior was altered and handsomely decorated in gothic style, 26 pews were added and the windows were painted in imitation of ground glass with stained borders. A superb triple window of stained glass in the chancel was the gift of Gen. George May Keim.\* The cost of these improvements was \$2,818.17 was made up by subscriptions \$2,451, and contributed by the Ladies' Society \$406.32. The furnishing of the church cost as follows: Carpets for the chancel, aisles and vestry room, \$128.38; altar cloth made in Philadelphia, \$92.95; one Episcopal chair and two others, one for chancel, \$50; baptismal font of sandstone, \$50. Lettering of tablets, \$30; bibles and prayer books, etc., \$32; a total of \$382.33, making a grand total of \$3,200.

In a note the author says that this information was gleaned from L: Papers relating to St. Mary's Mission

of the Church of England in Reading, Pa. received by Rev. R. W. Morgan, Rector of Christ Church from J. Pringle Jones, 1843; annotated by Henry May Keim;† also the Episcopal Church of Reading, Pa. by Henry M. Keim, *Penna. Mag. of Hist. & Biog.* Vol. iv, 1880; also private parochial register of Rev. Richard U. Morgan, D.D. commencing with his ministry, May 8, 1922; also some memoirs and a kindly loaned—by his son-in-law, Mr. Wilcox of West Chester, Pa.

This window preceded the one of the four Apostles, before the present window.

My mother's brother died before this book on the family was published. M. D. W.



PLAN OF AN ANCIENT CRUCIFORM CHURCH—  
with Symbolic Interpretation.



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## *L'Envoi*

The work of gathering together the material for this publication has been a labor of love, and a willing payment for the debt I owe to the past in my associations with Reading and Berks County. May it inspire the reader with its message and record, and inspire others to carry on the noble work begun and already pursued for the greater glory of Almighty God.

WILLIAM Du HAMEL.

Saint Gabriel's Rectory,  
October 15th, 1927.





Gift of Christ  
Episcopal Church,  
Through Mr. Richard  
Essick. Presented to  
Society 9-23-53

